

(The book Power doesn't want)

2063

**FROM BEFORE TO AFTER:
THE GREAT TRANSITION**



By: F.Red + GPT5

Prologue

Started on August 8, 2025 and after a week of talks, with brainstorming of all the data and documents I've created since 2009, and after 48 hours + 72 hours + 24 hours of processing, the first attempt at creating a book between a human and an artificial intelligence came out, with the purpose of imagining a better world. It was difficult: AIs are still limited, they struggle with deductions, and they take everything literally, forcing the user to search for the right prompts. GPT-5 was the only one that managed to go further. And so, after another seven days, on August 30, 2025, it was born:

2063 — From Before to After: The Great Transition.

New versions followed. On September 5, 2025, I completed a version, but I wasn't satisfied; I started over. On September 14, 2025, it was ready again, but I still wasn't satisfied. The AI didn't make it through the final review process; I refined the prompts, or perhaps it evolved itself. Finally, on September 17, 2025, a version was released. It seemed good, but it wasn't. Dissatisfied, I returned to the fray, and on September 21, 2025, the version you now hold in your hands was released.

I'm not leftist, rightist, centrist, populist, or any other party. I'm not a communist (as we're taught), nor a fascist, nor any other "-ist." I'm someone who seeks harmony, respect, and order — whether or not they arise from chaos. I believe that conflicts and errors can be resolved through processes of logical, non-destructive deduction, capable of serving everyone, or at least the majority. Minorities also matter.

My selfishness is transparent: I wanted to see things evolve faster, so we could shape the environment and I could experience a better life. It might take 30, 300, or 3,000 years, with the advances and deviations, but the path is logical and serves the common good. I hope we can walk it together.

Preface

This book is born from the memory of Before and the need for After. It's not a fable, nor a prophecy, nor a pamphlet. It's a navigation map for those who live in a weary world and want to cross the bridge without losing their way.

Here, the reader does not stand at the door. Come in. Feel the Before in the body: the constant noise, the purposeless rush, the normalization of the absurd. Live the During inside: difficult decisions, improvisations, admitted mistakes, repeated rehearsals until it works. And experience the After like someone who wakes up in a house designed for people and not for debts: more dignified, clearer, still with contradictions — because real life is not smooth.

We don't ask for faith. We ask for attention. The method is simple and mandatory: promise, measure, correct. Every idea comes with costs and limitations. Whenever possible, we bring real examples (projects, policies, experiences, failures and successes) to show that we are not painting the sky with words.

How to read (and feel) the three phases

- Before — Read as if you're recognizing old habits. We'll shine a light on the biases, conditioning, and routines that have shaped you without you even realizing it. If it hurts a little, it's a sign that you're alive.
- During — It wears a work vest. There are water crises, energy crises, confidence crises; there are assemblies that succeed and fail; there are solutions that work here and don't.

there. You will see names of real experiences (of Let's Do It Estonia to cities that almost ran out of water) to ground the text.

- After — It's not paradise. It's better than Before: auditable policies, closer justice, open technology when possible, and transparent when not. Dilemmas persist without a complete solution. The test isn't "perfection"; it's "is it better than yesterday — and when it fails, is it corrected immediately?"

What this book is (and isn't)

- IS a practical and honest guide for lay readers: everything that needs explaining is explained.
- IS a work without characters with proper names. The figures are archetypes ("the tired neighbor," "the exhausted caregiver," "the technician who explains things slowly"), to accommodate as many readers as possible within them.
- IT'S NOT a catalog of “green” miracles. Let’s dismantle easy promises (including the ones I myself wanted to believe), discuss Planet of the Humans, and separate useful “energy makeup” solutions.
- IT'S NOT a manual of salvation. It is a book of method: how to choose, in each context, the least bad and most fair option — keeping an eye on the costs.

Three commitments to rigor

1. Accessible factuality — data translated into everyday language; concepts (such as “confirmation bias,” “Goodhart’s Law,” “tragedy of the commons”) taught with everyday examples.

2. Honest comparison — When there are two plausible solutions, we compare pros, cons, costs, maintenance, dependencies and risks of capture (by companies, parties or groups).
3. Verifiability — Whenever we mention a real case or experience, we will indicate what was promised, what was delivered, and what went wrong. No gloss.

A note on “human nature”

You will read the story of baboons studied by Robert Sapolsky: when the environment changed, behavior changed—and the change spread. We don't romanticize primates; we debunk a convenient myth. If even baboons adapt to culture, the argument "that's just how humans are" ceases to be an excuse and becomes a question again: what environment are we building?

Reader Tools

Whenever a proposal comes up, use these simple questions:

- Who wins and who pays? (today and 10 years from now)
- What is the real cost? (not only the price: energy, water, maintenance, waste, dependency)
- Where does it work? (context matters: climate, scale, culture, infrastructure)
- How do you fix it if it fails? (Is there a plan B? Is it possible to stop? Is it possible to reverse?)
- Who watches the watchman? (is the process auditable by ordinary people?)

If, in the end, you feel like you can see better, touch better, and suspect better — then we delivered.

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Introduction

This is the gateway. We don't need elaborate metaphors: just look at the present and acknowledge that the environment we live in shapes our behavior every day. This book isn't about inevitable destiny, it's about procedures—choices, contexts and corrections.

Warnings from the Past

Throughout history, many thinkers have issued clear warnings. They weren't just pretty phrases to quote: they were warnings of danger, invitations to change. Together, they form a chorus that spans centuries, reminding us that today's problems were already identified yesterday.

“We cannot solve problems with the same kind of thinking we used when we created them.”— **Albert Einstein**

He reminded us that new solutions require new thinking. If the house is on fire, there's no point in continuing to pour gasoline on it.

“It is not a sign of health to be well adapted to a profoundly sick society.”— **Jiddu Krishnamurti**

A warning against the normalization of the absurd: it is not a virtue to adapt to what makes you sick.

“Freedom is always and exclusively freedom for those who think differently.”— **Rosa Luxemburg**

Without free dissent there is no real freedom: there is only enforced uniformity.

“The price of apathy toward public life is being governed by evil men.”— **Plato**

Remember that giving up participating is opening the door to the worst.

"Never doubt that a small group of thoughtful, committed citizens can change the world. In fact, that's how the world has always changed."— **Margaret Mead**

A reminder that transformations start small, but consistent.

“The first freedom is the freedom to think differently.”— **Epictetus**

An ancient warning that without free thought, the rest of freedom is a facade.

They all warned us. That old thinking doesn't serve the new. That the disease may lie in the environment, not in the individual. That freedom requires dissenting voices. That apathy is an invitation to abuse. That changes begin small. That the first freedom is to think differently.

In different ways, they all warned us. They're not just decorations:
they're danger signs and exit alerts.

Albert Einstein

“The economic system is created by man. The real problem is how it should be structured to best serve man.” (Why Socialism?, 1949)

Karl Marx

“Men make their own history, but they do not make it as they please; they make it in circumstances which they find before them.” (The 18th Brumaire of Louis Bonaparte, 1852)

Hannah Arendt

“Evil can become banal when we normalize the absurd.” (Eichmann in Jerusalem, 1963)

Mahatma Gandhi

“The Earth provides enough to satisfy everyone's needs, but not everyone's greed.”

George Orwell

“Seeing what is right in front of our noses requires constant effort.”

Erich Fromm

“If I am what I have and if what I have is lost, then who am I?” (To Have or to Be, 1976)

Amartya Sen

“Development must be seen as a process of expanding the real freedoms that people enjoy.” (Development as Freedom, 1999)

Joseph Campbell

“A hero is someone who gave his life for something greater than himself.” (The Hero with a Thousand Faces, 1949)

Nikola Tesla

“The progress of humanity depends on inventions, which are the result of the creative capacity of the human brain.”

Buckminster Fuller

"You don't change things by fighting the existing reality. To change something, build a new model that makes the old one obsolete."

Jacque Fresco

“It is not human nature that creates problems; it is the environment that shapes behavior.”

Noam Chomsky

“Propaganda is to democracy what violence is to totalitarianism.”

José Pacheco

“School is a learning community where everyone teaches and everyone learns.” (Escola da Ponte)

Oswald Spengler

“Civilizations are organisms: they are born, they flourish and they decline.” (The Decline of the West, 1918)

These warnings echo throughout the following chapters. They are reminders that responsibility is not just individual: it is ecological, social and political.

They also echo through time. From Einstein to Krishnamurti, from Rosa Luxemburg to Plato, everyone pointed to the same idea: if we don't change our environment, we will repeat our mistakes. These are not literary embellishments, but practical warnings: what we inherit depends on the choices we make collectively.

Part I

— The Before (Present-Day Radar)

1. Routine and environment — the space that shapes the gesture

In the Before, we lived in a repetitive cycle. Waking up early, facing traffic or crowded public transportation, spending hours in artificial spaces at work or school, returning tired. Routine shaped behaviors without us even realizing it. The physical and social space, saturated with haste and noise, shaped our actions: impatience, competitiveness, indifference.

The environment as an invisible engineer

It wasn't just a "lifestyle": the environment was designed to create dependencies and automatisms. Rows of desks, rigid schedules, performance metrics, advertising on daily routes. Even urban space was programmed to favor cars and consumption, not proximity or socializing.

Science confirms: high cortisol levels were the norm, just as they were in Sapolsky's baboons before the move. The rush and noise created chronic stress states that were later mistaken for "personality" or "human nature."

Examples of Before

- Urban studies show that those who spend more than 90 minutes a day commuting have a higher risk of depression and anxiety.

- The concept of “burnout” stopped being rare and became an epidemic, recognized by the WHO.
- The corporate architecture (open space, cameras, magnetic cards) was made to monitor, not to liberate.

Invisible effects that shaped behaviors

- Availability bias: constant negative news reinforced the feeling of insecurity, even in cities with low crime rates.
- Halo effect: appearance or status symbols (car, brand name clothing, position) influenced the way we assessed competencies.
- Confirmation bias: social networks filtered what we saw, reinforcing previous beliefs and isolating us in bubbles.
- Normalization of deviation: situations of abuse or exploitation, repeated daily, ceased to shock.

These biases were not individual weaknesses: they were predictable responses to an environment saturated with noise, competition, and surveillance.

Simple explanation: In the Before, the routine was not neutral. The environment, made of haste, debt, and metrics, produced defensive behaviors and shaped even what we considered "normality."

Reflection Questions:

- What part of your daily routine most influences your choices?

- To what extent does haste shape the way you treat others?
- If you had more real free time, how would your behavior change?
- How many of your behaviors are truly your own — and how many are a reflection of the environment you inhabit?

2. Housing — from the right to debt

In the Before, the home ceased to be a shelter and became a prison. The right to housing was transformed into a financial product. Access to housing required decades-long loans, interest, and contracts that conditioned life choices. Young people delayed family decisions, while the elderly prolonged debts until the end of their lives.

The house as a commodity

Cities filled with speculative buildings, many empty, while families were pushed to distant outskirts. The urban center was occupied by tourism or investment, not by daily life. The "right to housing" gave way to the "right to debt": only those who accepted the burden of credit or unregulated rent could live.

In Portugal, Spain, Ireland or the USA, real estate bubbles showed the pattern: houses used as financial assets, not as homes. Thousands were

left homeless when the bubbles burst, even though there were enough homes for everyone.

Psychological and social impact

- Permanent anxiety: the mortgage payment or the uncertainty of income were a constant burden.
- Uprooting: evictions and forced displacements broke community ties and local traditions.
- Defensive individualism: each family closed within four walls, afraid of loss, limited solidarity.
- Generational injustice: young people living late with their parents, not by choice, but because of the impossibility of access.

Real examples from Before

- In Lisbon, in the early 2020s, houses purchased by foreign funds were rented out on the tourist market, leaving residents without options.
- In Spain, after the 2008 crisis, the PAH (Platforms of People Affected by Mortgage) emerged to resist mass evictions.
- In the US, entire neighborhoods of vacant homes were owned by banks, while millions lived in cars or temporary shelters.

Simple explanation: In the Before, the house was not safe ground nor a universal right: it was a commodity for speculation and a lifelong debt.

Reflection Questions:

- Is your home more of a shelter or a financial burden?
- What effect does housing instability have on your community?
- What would it be like to live if space was treated as a common good and not as a commodity?
- What would we lose if housing stopped being an investment and went back to being just a home?

3. Convenient myths — “human nature,” biases, and power

In the Before, inequality was justified by claiming it was "natural." It was repeated that humans are inherently competitive, that violence is inevitable, that greed is the driving force. These myths were convenient for those in power: they naturalized injustices and hindered change.

The baboon experience

Neuroscientist Robert Sapolsky studied baboons in Kenya for decades. They were animals with extremely high cortisol levels, victims of constant bullying by dominant males. It was believed that this violence was "natural" to the species. Until, in the 1980s, a tuberculosis outbreak hit the colony. The more aggressive, territorial, and selfish males — the

first to fight over contaminated food scraps — were the ones who died.

The group changed: less aggressive, more cooperative, calmer. And this pattern continued for decades, passed down to the new generations that followed. The conclusion was clear: it wasn't the baboons' "nature" that made them violent, but the environment that created and reinforced aggressive hierarchies. When the environment changed, society changed. If they could do it, why can't we?

Human myths that served power

- “There have always been rich and poor”: used to justify inequalities as inevitable.
- “Without competition there is no progress”: forgetting that many advances came from cooperation.
- “Human beings are selfish by nature.”: ignoring daily examples of solidarity and sharing.

Cognitive biases that reinforced myths

- Status quo bias: we tend to believe that what exists is natural and should remain.
- Authority Bias: we accept as truth what is said by figures in power.
- Naturalistic fallacy: confusing what “is” with what “should be”.

These mental shortcuts made it easier to accept the established order, even when it was unfair.

Simple explanation: In the Before, myths about "human nature" were tools of power. Cognitive effects and convenient narratives led us to believe that nothing could change.

Reflection Questions:

- What “truths” are accepted without question and which may just be convenient myths?
- If even baboons have changed, what excuse do we have for not changing?
- Who wins when you believe inequality or violence are inevitable?

4. Social hypnosis — propaganda, anesthetic religion and algorithmic noise

In the Before, people were immersed in collective hypnosis. Political propaganda, incessant advertising, religions used as anesthesia, and algorithms shaping attention created a constant fog. The noise was so loud that it was mistaken for normality.

Propaganda and resignation

Governments and corporations repeated simple messages: “there is no alternative”, “the market regulates itself”, “whoever doesn't work doesn't deserve it”. Repetition transformed slogans into supposed truths.

Religion, in turn, often called for resignation: "accept suffering in this life, you will be rewarded in the next." It was anesthesia, not consolation.

Algorithms as modern hypnotists

Social media knew more about us than we knew ourselves. They created bubbles of indignation or consumption, exploiting our biases. Each click reinforced the invisible prison: the more time we spent glued to the screen, the more predictable and manipulable we became.

Examples of Before

- Elections influenced by digital disinformation, such as Brexit or presidential campaigns in the US and Brazil.
- Personalized advertising follows us from site to site, creating the illusion of choice.
- Churches or sects that charged donations in exchange for promises of healing or prosperity.

Mechanisms of this hypnosis

- Repetition: a lie told a thousand times sounded like the truth.
- Confirmation bias: the networks only showed what reinforced our beliefs.
- Overstimulation: the avalanche of messages prevented critical reflection.
- Availability effect: news about violence was amplified, creating a feeling of widespread insecurity.

Simple explanation: In the Before, social hypnosis was engineering: it kept people busy, distracted, and docile.

Reflection Questions:

- What are your main daily noises and how do they shape you?
- What repeated messages are accepted without question?
- How to disconnect from the noise without isolating yourself from the world?
- What examples of social hypnosis do you recognize today that you previously overlooked?

5. Energy, water and materials — “green” label vs. real cost

In the Before, green labels have multiplied: “clean energy”, “sustainable product”, “environmentally friendly”. But often they were just window dressing. The real cost was hidden in other territories or in other layers of society.

The illusion of easy green

An electric car seemed promising, but it relied on batteries made with lithium and cobalt mined under degrading conditions in Africa and South America. Solar panels produced clean energy, but were manufactured using precarious labor in Asia. Recyclable plastic bottles ended up in landfills or were exported to countries with no recycling facilities.

Concrete examples

- Lithium-exporting countries like Bolivia suffered from extreme pollution and inequality despite the “white gold.”
- Coal-fired power plants closed in Europe were offset by increased production in other regions, to feed global chains of “clean” goods.
- Water consumption by so-called “bio” monocultures depleted aquifers in arid areas.
- The race for “green” hydrogen required so much energy to produce that it negated some of the benefits.

Social and ecological effects

- Communities displaced to open cobalt or rare earth mines.
- Invisible pollution in places far from end consumers.
- Global energy consumption is always on the rise, even as the renewable percentage increases.

Cognitive effects that masked reality

- Proximity bias: Since we couldn't see the pollution from far away, we believed the problem had disappeared.
- Greenwashing: marketing strategies that used words like “eco,” “bio,” “green” to create trust.
- Compensation fallacy: believing that planting trees was enough to justify excessive consumption.

Simple explanation: In the Before, “green” didn't mean sustainable—it meant sellable. The system was painted green to keep growing.

Reflection Questions:

- What “green” products do you use without knowing the real cost?
- Do you think it is possible to have truly sustainable consumption in a system based on infinite growth?
- To what extent are environmental labels information or advertising?
- What responsibilities fall to producers and consumers?

6. Distant Justice — Unequal Punishment and Alienating Language

In the Before, Justice presented itself as impartial and blind, but the facts showed otherwise: it was far removed from the lives of ordinary people and close to the interests of those with resources. Costly, slow, and spoken in inaccessible jargon, justice distanced rather than brought closer.

Double standards

Petty thefts or survival crimes were tried quickly, with severe penalties. Financial or environmental crimes committed by large companies, however, dragged on for years in the courts, often ending

up statute-barred. The result was predictable: the poorest were harshly punished; the richest were protected by the delay and complexity of the system.

Concrete examples

- In Portugal and other countries, corruption trials took decades, with inconclusive outcomes.
- White-collar crimes were often acquitted or ended in light fines paid as a cost of doing business.
- Residents of poor neighborhoods saw immediate arrests for minor offenses, reinforcing the cycle of marginalization.

The language barrier

Sentences were written in hermetic language. Ordinary citizens, even those involved in trials, needed intermediaries to understand what was being decided about their lives. Justice was a closed space, not a common good.

Social effects

- Distrust: the perception that the law did not serve everyone eroded social cohesion.
- Alienation: people felt they had no voice, only that they were judged.
- Normalization of injustice: the saying “justice doesn’t work” has become common sense.

Cognitive effects that reinforced distance

- Authority effect: the toga and legal jargon intimidated, creating automatic submission.
- Inaccessibility bias: Since few understood the process, it was assumed that it was too complex to question.

Simple explanation: in the Before, justice was not a bridge—it was a wall.

It brought few together and drove many apart.

Reflection Questions:

- Have you ever felt distant or excluded from legal processes?
- Do you think legal language serves more to clarify or to exclude?
- What effects does unequal justice have on trust between people?
- What would change if all sentences were written in simple, accessible language?

7. Commodity culture and manipulated memory

In the Before, culture was above all a commodity. Films, music, books, even popular festivals were shaped to generate profit.

Collective memory was not preserved in the name of the common, but filtered by market interests or political propaganda.

Culture to sell, not to live

The creative industries operated like any other business: anything that didn't promise a financial return was discarded. The result was uniformity— similar music, films with repetitive formulas, books mass-produced. Cultural diversity existed, but with little scope for dissemination.

Amputated memory

The past was also manipulated. History taught in schools omitted uncomfortable episodes: colonial massacres, political repression, military defeats. Official dates celebrated only convenient victories and heroes. Archives were closed, public libraries suffered cuts, while private platforms charged for access to information.

Concrete examples

- Popular festivals adapted to tourist packages, losing community roots.
- Streaming platforms removing content without explanation, rewriting audiovisual memory.
- Governments controlling school curricula, excluding divergent narratives.
- Independent productions surviving only through crowdfunding or volunteering.

Social effects

- Collective amnesia: entire generations grew up without knowing essential parts of their own history.
- Colonized identity: imported cultural standards were imposed as the norm, erasing local expressions.
- Disempowerment: when culture is just a commodity, it ceases to be a tool for criticism.

Cognitive effects that reinforced manipulation

- Dominant narrative bias: constant repetition of a version of the story leads to it being considered unique.
- Effect of merely repeated exposure: the more we see or hear something, the more we consider it true or valuable.

Simple explanation: In the Before, culture served the market and memory was manipulated. The common was privatized; criticism was emptied.

Reflection Questions:

- What collective memories have you inherited that may have been manipulated?
- How to distinguish between living culture and market product?
- What effects does forgetting parts of the past have on building the future?
- What culture did you consume today: living or commodity?

8. Closed science and captured knowledge

In the Before, science was presented as universal and objective, but much of it was locked behind access barriers. Knowledge was captured by corporations, private universities, or scientific publishers. Anyone who wanted to learn or research had to pay—or be excluded.

Science in cages

Vital medicines, often developed with public funds, were sold at exorbitant prices. Scientific articles paid for with taxpayer money were kept locked away in expensive subscription journals. Researchers were pressured to publish in prestigious journals rather than openly share their results. Knowledge became a commodity, not a common good.

Concrete examples

- Insulin, discovered over 100 years ago, was priced extremely high in many countries, making it inaccessible to millions.
- The scandal of scientific journals controlled by large publishers, with prohibitive prices even for public universities.
- Pharmaceutical companies are holding patents on HIV drugs, delaying the arrival of generics and condemning lives.
- Research driven more by potential profits (like cosmetics) than by social needs (like antibiotics).

Social consequences

- Exclusion: students and citizens without resources were left without access to knowledge.
- Dependence: countries in the global South depended on patents controlled by the North.
- Inequality: knowledge, which could be a tool for emancipation, became a weapon of power.

Cognitive effects that fueled the problem

- Authority Bias: we believed more in those who had the seal of a “prestigious” magazine than in the merit of the content.
- Inaccessibility bias: we confused inaccessible with valuable — if it was expensive, it must be better.

Opening movements

Already before the After, resistance emerged: Wikipedia, open-access repositories, knowledge hackers like Aaron Swartz who advocated for free access to scientific production. These were signs that the commons still had a breath of fresh air.

Simple explanation: In the Before, science was a common good paid for by the public, but privatized for profit. Knowledge, which should have been enlightenment, was imprisoned.

Reflection Questions:

- What recent discoveries do you know of that are limited by patents or prices?
- Should knowledge be a commodity or a universal right?

- How would society change if all knowledge were open?
- How far would you go to unlock life-saving knowledge?

Summary of Part I

— Weight of the Present

The Before was heavy. Not because of inevitable fate, but because the environment was built to generate stress, inequality, and alienation. The weight came from all sides:

- The routine shaped behaviors, filling days with haste, noise and vigilance.
- Housing should be a right and became a lifelong debt, expelling people from the centers and entangling them in contracts that lasted more than a lifetime.
- The convenient myths claimed that competition and greed were natural, masking injustices and hiding the strength of the environment as an invisible engineer.
- The social hypnosis kept consciences asleep with propaganda, anesthetic religion and algorithms that captured attention.

- The label “green” hid environmental and social costs that were displaced far away, while global consumption grew unabated.
- The distant justice swiftly punished the poorest and protected the richest with long processes and inaccessible language.
- The commodity culture served the market and amputated memory, making us orphans of part of our history.
- The captured science kept knowledge closed, as private property, even when it had been financed by everyone.

Humans were neither "stupid" nor "naturally greedy": they were the product of hostile environments, repeated to the point of seeming inevitable. But none of this was essence. They were choices. And because they were choices, they could be corrected.

Simple explanation: In the Before, the gears worked against the common, shaping defensive behaviors and feeding the belief that there was no alternative.

Reflection Questions:

- What part of this weight do you recognize most in your life?
- If the medium shapes so much, what mediums can we choose to create rather than accept?
- What legacies of the Before still condition your present?
- What would make you believe that it is possible to change the environment — like the baboons changed when the group changed?

Part II

— The During (Transition Levers)

9. Transition seeds — vegetable gardens, kitchens, micro-grids, assemblies

The During began with small cracks in the system. Where the state or the market failed, experiments emerged that showed it was possible to live differently. These weren't yet global solutions, but seeds: community gardens, shared kitchens, micro-energy grids, local decision-making assemblies.

Real examples

- Detroit (USA): After the industrial collapse, abandoned land was converted into urban gardens. Food began to be produced locally, creating neighborhood bonds.
- Lisbon and Athens: community kitchens fed hundreds during times of economic crisis, transforming sharing into resistance.
- Villages in Africa: solar micro-grids brought energy to those who had never had electricity, without relying on central infrastructure.
- Citizens' assemblies (Spain, Chile): squares became informal parliaments where the use of funds, spaces and local priorities were discussed.

- Let's Do It, Estonia (2008) — On May 3, 2008, approximately 50,000 volunteers ($\approx 4\%$ of the population) cleaned up the country in ~ 5 hours, removing more than 10,000 tons of illegal waste. The reported direct cost was $< \text{€}500,000$, whereas, under “normal” conditions, the State estimated ~ 3 years and $\text{€}22.5$ million to achieve the same result. The operation was prepared with prior mapping via mobile phones (10,656 points marked) and coordination by local teams — an extremely efficient test of civic logistics that it would inspire national cleanups in other countries and, later, World Cleanup Day.

What these seeds had in common

- They broke the logic of total dependence on the market.
- They reinforced local confidence.
- They showed that the contribution could be voluntary, auditable and useful.
- They were small, but replicable.

Weaknesses

Not all of them lasted. Many depended on initial enthusiasm or external funding. But they taught lessons: they proved that concrete alternatives were possible and inspired other communities.

Simple explanation: the During was the time when the possible began to be tested in a small scale, revealing that the common could be cultivated.

Reflection Questions:

- Have you ever participated in a community project? What impact did it have on you?
- What distinguishes a community garden from a private garden?
- What small seeds could grow in your neighborhood?
- Do you think local projects can scale to transform larger systems?

10. Resistance and capture — fear, bureaucracy, advertising

The seeds of the During didn't grow on open ground. The system defended itself: it co-opted, bureaucratized, ridiculed, or crushed them. Many community initiatives were captured or neutralized before they could mature.

Real examples

- Indignados (Spain, 2011): assemblies in squares gathered thousands, but were worn down by police repression and the difficulty in maintaining horizontal structures.

- Occupy Wall Street (USA, 2011): denounced inequality, but faced persecution, infiltration and accusations of a lack of concrete proposals.
- Energy cooperatives: Some were born independent, but ended up being bought by large companies, returning to the logic of profit.
- Local currencies: experiences like the Chiemgauer in Germany or the Bristol Pound were limited or prohibited by central banks.
- Environmental initiatives: movements that began with strong mobilization were often absorbed by parties or NGOs dependent on funding, losing autonomy.

The weapons of the system

- Fear: unemployment, instability, repression.
- Bureaucracy: complex regulations that stifled projects before they could grow.
- Advertising: narratives that said “there is no alternative” or that ridiculed those who tried differently.

Social effects

- Demoralization: participants felt that nothing changed, even with effort.
- Radicalization: some groups, frustrated, resorted to violent speeches, serving as justification for greater repression.

- Co-opt to neutralize: political parties appointed movement leaders to institutional positions, sapping the original impetus.

Simple explanation: the During showed that the old system did not give in easily. Where alternatives emerged, forces also emerged to block or capture them.

Reflection Questions:

- Have you ever seen an alternative project be emptied or co-opted?
- What forces prevent change even when it works?
- How to distinguish between legitimate resistance and manipulated capture?
- Do you think these captures also teach useful lessons for the future?

11. Water and energy crises — rationing with justice

The During was also a time of crises. Water and energy became scarce commodities in several regions, forcing rationing measures. But there were two ways to implement them: as unequal oppression or as shared solidarity.

Real examples

- Cape Town (South Africa, 2018): the threat of Day Zero — running out of water — led to a 50-liter per person/day limit. Despite the initial panic, collective mobilization prevented collapse.
- Cuba (1990s): With the collapse of the Soviet Union and the oil slump, bicycles replaced cars and urban gardens flourished. It was a response of survival, but also of community creativity.
- Blackouts in California (USA): Power outages revealed vulnerabilities. In some neighborhoods, neighbors organized backup networks to keep refrigerators running and medicines refrigerated.
- Droughts in Portugal and Spain: Restrictions on agricultural water use exposed inequalities—large farms were able to circumvent rules, while small farmers suffered.

Two faces of rationing

- Unfair: elites maintain privileges, while poor populations suffer severe restrictions.
- Fair: equitable sharing, with public auditing and adaptation of collective habits.

Lessons learned

- Transparency is essential: knowing who consumes what builds trust.

- Local solidarity can compensate for failures in central systems.
- Crises reveal priorities: irrigating golf courses or ensuring clean water?

Simple explanation: the During showed that rationing can be oppressive or supportive. The procedure—who decides, who oversees, how it's distributed—makes all the difference.

Reflection Questions:

- How would you react to a limit of 50 liters of water per day?
- What distinguishes rationing with justice from rationing with privilege?
- What lessons from the crisis could we apply without waiting for the emergency?
- What current examples of injustice in energy and water consumption do you recognize?

12. Health vs. Privacy — Caring Without excess Surveillance

In the During, technology has brought new dilemmas: how to protect lives without opening the door to total surveillance? Health data was

precious for preventing and treating diseases, but also tempting for governments and companies.

Real examples

- COVID-19 Pandemic (2020–2022): Tracking apps helped curb contagion, but they also raised fears of abuse. In some countries, data collection continued even after the emergency ended.
- Telehealth: expanded access to remote areas, but often became dependent on private platforms that collected sensitive information.
- Asian monitoring systems: Thermal cameras and QR codes in circulation confused public health with social control, leaving citizens under constant surveillance.
- Cases of medical data leakage: millions of records exposed in cyber attacks revealed the vulnerability of the systems.

The central dilemma

- More data = more prevention, but also more risk of abuse.
- The border between caring and watching/monitoring was tenuous.

Social effects

- Fragile trust: citizens were suspicious of the intentions behind the data collection.

- Digital exclusion: Those who did not have access to smartphones or the internet were left out of the tracking systems.
- Normalization of surveillance: accepting temporary controls could pave the way for permanent abuses.

Cognitive effects

- Urgency bias: in crises, we accepted measures that were later difficult to withdraw.
- Illusion of security: more control always seemed to mean more protection, even without proof.

Simple explanation: In the During, we learned that health and privacy must go hand in hand. If one is sacrificed, the other will also suffer.

Reflection Questions:

- Would you trust your health data to a private company?
- What mechanisms could ensure that vital information does not become a weapon of control?
- Do you think you would accept more surveillance in a crisis? To what extent?
- What is more valuable: immediate security or long-term freedom?

13. Education in flux — from exam to project

In the During, educational experiments began to emerge that challenged centuries of exam-based teaching, rigid classes, and unilateral authority. The focus shifted to projects, collaboration, and continuous learning.

Real examples

- Ponte School (Portugal): Students organized themselves into assemblies and projects instead of fixed classes. The educational community had an active voice in management.
- Finland: Traditional subjects were replaced by interdisciplinary themes, linking mathematics to history, science to arts, in a practical approach.
- University and technical projects: design thinking and project-based learning have become standard in many colleges.
- Community training: groups of neighbors created open workshops (makerspaces, fablabs), learning from each other.
- Open digital platforms: Free online courses (MOOCs) have democratized access to higher education, albeit with inequalities in access.

What these mutations had in common

- They broke with the logic of blind competition.
- They recognized different learning rhythms.

- They valued cooperation and connection to real life.
- They treated error as part of the process, not as a definitive failure.

Challenges encountered

- Institutional resistance: official curricula continued to require standardized exams.
- Inequality of access: alternative schools were more common in privileged contexts.
- Impact assessment: difficult to measure results without falling back into reductionist metrics.

Social and psychological effects

- Less anxiety among students involved in projects.
- Greater motivation to learn when the content was linked to everyday life.
- Communities more involved in school life.

Simple explanation: In the During, education opened gaps in the traditional model, showing that learning could be different: less competition, more cooperation.

Reflection Questions:

- What memories do you have of exams: more anxiety or more learning?
- What difference would it make if you had learned through projects instead of just tests?

- What schools do you know that already practice alternative methods?
- How would your adult life change if you had had a voice in school since you were a child?

14. Work and contribution — trust and responsibility

The 1970s was also a time to rethink work. Traditional wage employment was showing its limits: precariousness, alienation, and structural unemployment. People began experimenting with alternative forms of contribution that went beyond the formal contract.

Real examples

- Universal Basic Income (Finland, Canada, Kenya): Pilot programs tested separating income from employment. Participants gained security and were able to dedicate themselves to studies, caregiving, or personal projects.
- Digital cooperative platforms: initiatives such as Stocksy (photography) or the Fairbnb (tourism) showed that it was possible to compete with digital giants without extracting value from workers.
- Time banks: In several European cities, people exchanged hours of work instead of money — an hour of carpentry was worth an hour of music lessons.

- Community work groups (Latin America): Neighbors came together to build houses, repair streets or organize parties, strengthening social ties.
- Volunteering in crises: During pandemics or disasters, thousands have helped with food pantries, deliveries to the elderly, or online support networks.

What these experiments showed

- The contribution did not always need to be paid in cash.
- Trust could be a driving force: people gave their time because they felt it was useful.
- Responsibility became shared: caring for others was not charity, it was part of the common good.

Challenges

- Recognition: many contributions remained invisible (domestic work, informal care).
- Scale: how to integrate these practices into national systems?
- Market resistance: large companies tried to neutralize or absorb alternatives.

Social effects

- More resilient communities when employment failed.
- People discovering new forms of social utility.
- Greater balance between work and personal life.

Simple explanation: In the During, work began to be seen as participation in the commons, not just as a survival contract.

Reflection Questions:

- What do you do that is not paid but has social value?
- Do you think it's fair that only paid work counts as a contribution?
- What experiences do you know that broaden the definition of work?
- What would your life be like if recognition also came from your invisible contribution?

Part II Summary

— What Worked, What Failed

The During was a time of trials. Many seeds sprouted, some blossomed, others were crushed, but all left their mark.

- Transition seeds: vegetable gardens, kitchens, micro-networks, assemblies and massive campaigns such as “Let's Do it Estonia”, proved that cooperation could mobilize thousands in a short time.
- Resistances and captures: movements like the Indignados and Occupy exposed inequalities, but were infiltrated, repressed, or co-opted. Still, they demonstrated that crowds could organize horizontally.

- Water and energy crises: Day Zero in Cape Town, the Special Period in Cuba, and blackouts in California revealed vulnerabilities, but also the strength of solidarity-based adaptation.
- Health and privacy: The global pandemic has highlighted the dilemma between saving lives and protecting freedoms. It has demonstrated both the value of open science and the risks of normalizing surveillance.
- Education in change: schools like Ponte or experiences in Finland showed that it was possible to learn differently, despite institutional resistance.
- Work and contribution: basic income, time banks, cooperative platforms and community collective efforts expanded the notion of value and utility.

What worked

- Local experiences have built trust and proven that alternatives are possible.
- Crises have forced creativity, revealing that emergency solutions can inspire lasting models.
- Cooperation proved more resilient than competition when the central system failed.

What failed

- The capture by economic and political interests has neutralized many projects.
- The lack of scale and continuity left initiatives dependent on volunteering or specific contexts.
- Fear and propaganda still convinced many that “there was no alternative.”

Simple explanation: In the During, was neither a failure nor a total victory. It was a laboratory. It functioned as a testing ground, revealing both possibilities and limits.

Reflection Questions:

- What experiences of the During period do you know that still resist today?
- What failures have taught you more than successes?
- What is missing for seeds to become a forest?
- Do you think crises are more dangers or more opportunities for transition?

Part III

— The After (Life in Blocks)

15. Initial stratification: Active, Inactive, Off-grid

The After begins clearly. Society is organized into three modes of relating to the common network. These are not social classes in the old sense—inheritance, accumulated wealth, titles—but auditable statuses, linked to contribution and access.

Active

They produce, contribute, and are connected to the network. They can be farmers, engineers, teachers, inventors, or caregivers. They are recognized for what they contribute to the system. They accumulate participation credits that give them access to regenerative housing, innovation projects, and community responsibilities.

Inactive

They are connected to the grid but do not produce directly. They receive, consume, and participate less. They include children, the elderly, people recovering from illness—but also those who choose not to contribute. They have guaranteed access to basic resources (food, care, minimum housing), but not to extra privileges.

Off-grid

They live disconnected from the system. Some by choice—autonomous communities, nomads, alternative experiences. Others by Exclusion — those who refused to contribute or broke ties. They maintain their own

economies, local exchanges, and have minimal points of contact: mobility terminals, emergency health, security. They are respected, but autonomy implies full responsibility.

Real examples and practices that inspire

- Contribution-linked housing: in current experiences of co-housing and collective efforts, today we see housing built or allocated through active participation.
- Reputation platforms: Digital ledger systems (such as public blockchain) show how contributions can be accounted for transparently.
- Autonomous communities: From quilombos in Brazil to eco-community villages in Europe, there are now examples of voluntary “off-grid.”

What sets this model apart

- The status is not fixed: a child starts out Inactive, can become Active by participating in community programs, and can return to Inactive due to illness or old age.
- The history doesn't disappear: anyone who joins the network is registered, ensuring transparency.
- Stratification is not moral: there is no shame in being Inactive nor heroism in being Active — they are states of life.

Simple explanation: In the After, the network is the medium. Being Active, Inactive, or Off-the-Net is not a moral label, it is an auditable state.

What was previously hidden (inherited wealth, invisible work) becomes transparent.

Before vs. After:

- Before:inherited economic classes, status linked to employment, property or capital.
- During:experiences of basic income, cooperatives, local currencies, but still dependent on old structures.
- After:clear, auditable and mobile stratification: Active, Inactive and Off-network.

Reflection Questions:

- Where do you see yourself in this future: Active, Inactive or Off-grid?
- What do you gain or lose in each position?
- How to balance duties and rights between these three groups?
- What status would you choose if you could change your location throughout your life?

16. Ecological Block — water, energy, housing regenerative

In the After, ecology is no longer just marketing or a political banner. It

has become the basis of life. Water, energy, waste, and housing are managed as parts of a single organism.

Water and energy in a closed cycle

Major projects are auditable: fusion power plants and desalination plants publish real-time data, available to any school or community. Fusion provides abundant, stable energy, without the use of old nuclear waste. Some of this energy powers desalination, returning clean water to regions previously condemned to drought.

In the peripheries, solar, wind, and biogas micro-grids continue to exist—not as a "poor alternative," but as intelligent redundancy. If one fails, the other covers. This principle is already evident in during in African villages with independent solar micro-grids.

Regenerative housing

Homes are not debt prisons, but living cells. Modular structures adapt to the family's life cycle. Scanners at the entrances record inflows, resource consumption, and system status. This isn't opaque surveillance, but open accounting. The goal isn't to punish, but to ensure that each unit is in balance with the network.

The materials are recyclable or biodegradable. Renovating a home means returning raw materials to the cycle. There are already projects in place today, cradle-to-cradle, that anticipate this model. The "demolition" has disappeared: there is talk of housing regeneration.

Waste transformed into a resource

The trash of the Before has become a raw material. At the terminals, scanners separate metals, plastics, and organics. What cannot be used

locally, it goes to larger centers. There are no landfills: the "final waste" is residual and publicly audited.

Citizens actively participate. When they take waste to the terminal, they receive immediate feedback on the quality of the separation and monitor the material's destination. There are already during "pay as you go" systems that anticipate this logic.

Smooth mobility and circular logistics

The Ecological Bloc cannot survive without mobility: green corridors, bicycles, neighborhood trams, autonomous vehicles. Logistics is circular: the same van that delivers food collects waste. Large trucks have disappeared from cities. Rotterdam and Stockholm are already testing similar logistics hubs.

Simple explanation: In the After, nothing is lost: water, energy, housing and waste are treated as parts of the same cycle.

Before vs. After:

- Before: fossil fuels, landfill waste, indebted housing, polluting transport.
- During: renewable and recycling experiences, but on an insufficient scale and with contradictions.
- After: auditable fusion and desalination, regenerative homes, waste as a resource, smart water networks and circular logistics.

Reflection Questions:

- Imagine your home without an energy or water bill, but with a transparent panel that shows the balance between what you

consume and what you give back. How would your routine change?

- How would you feel if all the “trash” you produce was immediately converted into useful raw materials?
- What difference would it make to live in a city where nothing is lost,

everything circulates?

- What major works of today should already be auditable by everyone?

17. Social Block — education, community health, safety and rituals

In the After, social media isn't just a prop: it's the foundation. A living network needs to care for its constituents—to learn, heal, protect, and accompany them until the end of their lives.

Education

Schools are no longer about class schedules and exams. They have become lifelong learning centers: open spaces where children, young people and adults come and go throughout their lives.

- The focus is on interdisciplinary projects, not on standardized tests.

- The assessment is community-based, and each school has political weight: the vote of an educational community is worth more than that of an isolated person.
- Knowledge circulates in open networks, and teachers are recognized for the quality of what they transmit, not for their diploma.

In the During period, seeds of this model already existed: the Escola da Ponte (Portugal), where assemblies replaced rigid directions, or Finland, which exchanged subjects for themes.

Community health

The health system is universal, but decentralized. Local clinics guarantee prevention and primary care; specialized hospitals treat complex cases, with permanent public auditing.

- Personalized medicine uses genomic and historical data, but control remains in the hands of citizens and health assemblies.
- The mental health is no longer taboo: there are sharing circles, community support and rituals that support grief or anxiety.

Security and community service (flexible contribution)

Security is not an autonomous police force: it is a shared service. The system asks 2 to 4 years of lifelong community contribution, but each person decides when and how to comply. It can be done all at once, in stages, or never—without rigid imposition.

Examples demonstrate this flexibility:

- A 9-year-old who spent a summer helping in community gardens saw his contribution recorded, and by the age of 11, he already had access to a small modular home with his mother.
- A 50-year-old man who never participated maintained basic rights but did not receive permanent housing; he always lived in someone else's home or in off-grid housing.
- A 70-year-old woman returned as an arts and memory teacher at the neighborhood school; her years of dedication were recorded as a valuable contribution.

It is not currency, nor sanction — the contribution does not buy goods nor does it confer “consumption privileges”. Only regulates priority in permanent housing and limited access (scarce events/places). Whoever never contributes maintains basic rights; there is no moral penalty, there is only transparent differences in priority in finite resources.

Credits do not buy goods, they only regulate limited access: priority given to permanent housing, participation in restricted-access events or special projects. The goal is to strengthen belonging, not create inequality.

Security in the After is primarily preventative and supportive: infrastructure maintenance, community mediation, and emergency assistance. Teams work with psychologists and mediators, not with lethal weapons.

Restorative justice

Instead of punitive courts, the focus is to repair the damage.

- Conflicts are addressed in restorative justice assemblies, with the victim, offender and community finding solutions.
- Prisons have all but disappeared; they have been replaced by reintegration, community outreach, and mediation programs.

Real examples in schools and communities (New Zealand, Canada, Portugal) already demonstrated the effectiveness of this model before the transition.

Death and mourning rituals

Death is no longer a hidden taboo. There are community, ecological and audited rituals: ashes fertilize trees, bodies return nutrients to the soil in biodegradable capsules. Mourning is shared in neighborhood circles and schools.

Today, park cemeteries and green funerals that inspired this model are already being tested.

Simple explanation:

The Social Block brings together what was previously fragmented. Education, physical and mental health, security, justice, and death are treated as dimensions of the same common life. These are not purchased services: they are shared guarantees.

Before vs. After:

- Before: schools stuck in exams, hospitals overwhelmed, mental health stigmatized, police with unequal powers, slow and punitive justice, hidden death.

- During: alternative experiences in education, digital health with surveillance risks, restorative justice pilot projects, experimental ecological funerals.
- After: schools with political vote, audited community health, open mental health support, flexible community input, consolidated restorative justice, ecological and shared death rituals.

Reflection Questions:

- How would your life change if your community's school had its own political vote?
- What impact would it have on society if everyone participated in common tasks for 2 to 4 years, throughout their lives, in a flexible way?
- How confident would you be in a justice system that focused on reparations rather than punishment?
- How would you feel if your funeral was also the planting of a tree in the heart of your community?

18. Political & Information Block — vote on projects, temporary guides/advisors, well-being metrics

In the After, politics is not a profession nor a platform for parties. Collective decisions are organized around projects and concrete solutions, not of flags or permanent positions. The question is no longer “who is in charge?” and became “Which procedure works best?”.

Vote on projects

Everyone can vote, but the weight of the vote depends on knowledge and responsibility.

- A school, as an organized community, carries more weight than an isolated individual.
- A proven expert in a field carries more weight than someone without training.

This avoids the Dunning-Kruger bias (when those who know less speak with more certainty) without excluding anyone: everyone votes, but the impact varies depending on preparation and experience.

Temporary advisors

There are no career politicians. Every approved project needs temporary advisors to coordinate the execution.

- The function is service, not privilege.
- Rotation is the rule: whoever coordinates today returns to the common condition tomorrow.

- The process is public and auditable: from the selection of supervisors to the final delivery of the project.

Real examples that inspired this model

- FC United of Manchester (England): A football club created and managed by fans, with no permanent president. Each member has a voice, and decisions are centered on shared goals, not hierarchies.
- Participatory Budget (Lisbon, Paris, other cities): citizens directly deciding on municipal investments, choosing parks, schools, and gardens. He anticipated voting for larger-scale projects.
- Ponte School (Portugal): assemblies in which teachers, students and the community participate equally; decisions guided by educational projects, not by lifelong directions.
- Participatory budgeting in Brazil — Cities like Porto Alegre pioneered processes where citizens directly decided on public investments. These models inspired voting for projects in the After, expanding the scale of direct participation.

Digital transparency

All proposals, data and audits are accessible on open platforms.

- The vote is electronic but verifiable by anyone.
- The debates are public, recorded and archived online.
- The algorithms that support the decision are open source and auditable by any school or community.

Well-being metrics

The success of a policy is not measured by GDP, but by indicators such as:

- health,
- education,
- free time,
- cultural participation,
- ecological balance.

These panels are public, allowing for course corrections without waiting for crises.

Simple explanation:

The Political & Information Bloc replaces the struggle for power with the management of solutions. Legitimacy comes not from slogans, but from the combination of universal participation, consideration of knowledge and permanent public auditing.

Before vs. After:

- Before: elections every 4 years, professional parties, marketing campaigns, equal but easily manipulated votes, opaque decisions.
- During: experiences of direct participation have emerged, but they have often been captured by partisan interests or bureaucracies.

- After: weighted voting on projects, temporary and rotating advisors, auditable platforms, and well-being metrics instead of GDP, inspired by real-world experiences already tested.

Reflection Questions:

- How would your trust change in a system where you could verify every vote and every decision in real time?
- Do you think it's fair that the vote of a school or an expert carries more weight on certain matters?
- What indicators should weigh most heavily on the success of a society?
- What role would your community play if it were called upon to temporarily guide a common project?

19. Economic Block — distributed production, productive commons, redefined ownership, large auditable works

In the After, the economy does not revolve around individual profit or infinite accumulation. The focus is on the balance between needs and capabilities. What is essential is not a commodity, but a common good.

Distributed production

Centralized factories have given way to local production networks. Community workshops, 3D printers, and micro-factories allow parts, medicines, or tools to be manufactured anywhere in the network. Transport less, produce locally. Only what cannot be produced locally circulates globally.

Today's examples already point the way: makerspaces, fablabs, community laboratories that print prosthetics or produce generic drugs on a small scale.

Commons

Energy, food, water, transportation, internet, modular housing — all of this is managed as commons. Instead of private companies capturing surpluses, there are open, audited, and networked cooperatives. Every contribution is recorded, every surplus redistributed.

This model is inspired by experiences such as Mondragón (Spain), renewable energy cooperatives (Denmark, Germany) or Fairbnb, a tourism platform managed without centralized extraction.

Redefined property

In the After, private property does not disappear, but changes its meaning:

- The essential is common: No one “owns” water, air, energy, or basic information. These are shared rights.
- The house is personal space: You have your own home, adaptable to your life cycle. But you can't accumulate dozens of houses to speculate on. When you don't need them, the unit returns to the common.

- Land and means of production: They don't belong to a single individual, but to the collective. You can use them, manage them, invest in them—but always with public auditing.
- Heritage: does not perpetuate accumulated inequalities. What is left behind is contribution, knowledge, improvements made to the common good, and the living memory of participation.

Thus, the private remains: you have objects, memories, intimate space. But what gives structural power is protected as common.

Large auditable works

Major infrastructure (fusion plants, desalination plants, mobility lines, waste recycling centers) is audited in real time. Every investment decision is approved in assemblies, and every cost and impact is visible.

There are no "pharaonic projects" decided by a few: there are projects discussed, selected, and overseen by all. A visible example is Iceland, which, after the financial crisis, began broadcasting parliamentary negotiations live and allowing public audits of budgetary decisions.

Social effects

- Wealth ceased to be an invisible accumulation and became a visible contribution.
- Access to essentials no longer depends on salaries or inheritances.
- Confidence grew, because the game is clear: no one is left out, but no one can use the common to dominate others.

Simple explanation: In the After, the economy is not a battleground between private and public. It is a hybrid system: the common sphere guarantees the essential, the private sphere ensures personal space, and both are balanced by audit and participation.

Before vs. After:

- Before: absolute private property, speculative accumulation, major projects decided by elites, privatized profits.
- During: cooperatives, local currencies, alternative platforms, but fragile in the face of corporations.
- After: distributed production, productive commons, redefined ownership, large auditable works.

Reflection Questions:

- Do you think your home should be an absolute private asset or part of a flexible common?
- What risks and advantages do you see in an economy where you can't accumulate essentials, but you always have the basics guaranteed?
- How would you feel if you could audit the costs of a major public project in real time?
- If you inherited only knowledge and contribution, instead of capital, would it be loss or liberation?

20. Mobility & Logistics — proximity, smooth corridors and smart terminals

In the After, mobility is no longer dominated by private and congested cars.

The priority is to proximity: Cities and towns are organized so that most needs are accessible within 15 minutes on foot, by bike or by public transport.

Proximity

- Schools, clinics, community kitchens, logistics terminals, and workshops are nearby, reducing the need for long commutes.
- Mobility is no longer a daily burden and has become a one-off choice.

Smooth corridors

The main roads are dedicated to shared electric transport:

light rail, urban trams, green bicycle lanes.

- Autonomous vehicles travel in dedicated lanes, synchronized with each other, avoiding accidents and traffic jams.
- Large trucks have disappeared from urban life: logistics has become modular and distributed.

Circular logistics

The same route that takes goods returns reused raw materials.

- Packaging, parts, organic and industrial waste circulate in modular containers, integrated into public transport.
- There are no “empty” circuits: all mobility is used in both directions.

Real inspirations

Before the transition, several cities were already testing the model:

- Rotterdam tested zero-emission corridors in port areas, with electric containers circulating in a closed network.
- Stockholm implemented shared logistics areas where vehicles made deliveries and collections simultaneously, reducing traffic.

These examples inspired the principle of After: “nothing circulates empty”.

Simple explanation: Mobility is no longer a problem of individual transport and has become part of the common network, integrated with energy, waste and logistics.

Before vs. After:

- Before: individual cars, congestion, pollution, linear logistics.
- During: limited experiments with greenways, shared bicycles and zero-emission zones.
- After: smooth corridors, synchronized autonomous vehicles, circular logistics in which each route serves two purposes.

Reflection Questions:

- How would your life change if everything essential was less than 15 minutes away?
- How do you feel when you imagine cities without private cars and trucks circulating in the city centers?
- What difference would it make to live in a system where no route runs empty?

21. Technology & Public Data Block — Auditable AI, Transparent Civic Networks

In the After, technology has ceased to be the property of a few and has become auditable infrastructure of all.

The principle is simple: without transparency there is no trust.

Auditable AI

Artificial intelligences that support health, mobility, energy or justice are open source.

- Any school, community, or citizen group can audit the algorithms.
- AI-based decisions are recorded on a public network, with an accessible explanation of the criteria used.
- There are no “black boxes”: if a system cannot be explained, it is not accepted.

Transparent civic networks

- Information circulates in open platforms.
- All proposals, debates, votes and audits are accessible in real time.
- There is no political marketing or algorithmic manipulation: the code is public and collectively audited.
- Access to the network is guaranteed as a universal right, without payment barriers.

Innovation Dilemmas

Although transparency is the rule, temptations persist.

- Offers from external companies emerge with quick solutions but owners.
- The risk is to return to Before, with dependence on opaque systems.

The procedure is clear: critical infrastructure (water, energy, health, voting) can only use auditable technology. If a proposal is not verifiable, it is rejected.

Real inspirations

Before the transition, there were already experiences that pointed this way:

- The movement of free software showed that open sourcing was possible on a large scale.
- Citizen audits of algorithms—Independent groups in several cities around the world began monitoring how social networks manipulated content. These experiments anticipated the rule of After: no algorithm that affects ordinary life can be a black box.
- Cities started publishing open data on transport and environment.

Simple explanation:

In the After, technology is not an invisible power: it is a public procedure. Auditable, transparent, for everyone.

Before vs. After:

- Before: Private companies controlled algorithms, black boxes governed decisions, data was a commodity.
- During: debates about free software and open data have emerged, but they have been limited and often ignored.
- After: Open source AI, auditable networks, critical infrastructure without proprietary shortcuts.

Reflection Questions:

- What impact would it have on your confidence if you could audit any algorithm that influences your life?
- Do you find it acceptable for vital infrastructure to depend on private, closed systems?
- What daily decisions would you trust more if you knew they were publicly audited?

22. Cultural & Community Block — free time, shared memory, integrating differences

In the After, culture ceased to be a commodity, and community ceased to be an ornament. Communal living began to have dedicated time, rituals, and spaces. Free time gained the status of a right. Memory became shared. And differences ceased to be a threat: they became an asset.

Free time as a right

In the Before, time was swallowed up by work, traffic and consumption. In the After, time is protected as an essential asset. The week is structured to ensure regular periods of leisure, creation, and rest.

Leisure is not a luxury; it is part of social balance. Community festivals, collective arts, outings, and rituals are all part of public

agenda, they are not just "extra." It's no longer about "making time": time exists.

Common memory

The past is neither amputated nor manipulated. Archives, museums, and libraries are open and digital, accessible to anyone. Previously hidden stories—colonial massacres, popular resistance, silenced voices—have been integrated into the collective narrative.

Memory is not propaganda: it is critical mirror. Each community keeps records, celebrations and mourning that cannot be erased by power interests.

Integrate differences

Diversity is no longer tolerated but celebrated. Differences in gender, culture, religion, or orientation are no longer treated as deviations, but as contributions to the common good. Conflicts do not disappear, but are addressed through dialogue and restorative justice. Belonging does not require uniformity: it requires respect and integration.

Current examples that inspired

- Participatory cultural budgets in cities like Lisbon or Paris, where neighbors decided which events, murals or festivals to fund.
- Open digital libraries, such as Europeana or Project Gutenberg, which democratized access to knowledge.
- Community rituals in Andean countries, where traditional festivals strengthen bonds of solidarity.

- Indigenous oral memory practices, which preserved stories excluded from official manuals.

Social impact

- People once again felt part of something bigger than themselves.
- Time is no longer just about production, it has also become about sharing and creation.
- The past has ceased to be a political weapon and has become a critical and living memory.

Simple explanation: In the After, culture and community are no longer commodities and marketing. They are shared ground, made of free time, accessible memory, and integrated diversity.

Before vs. After:

- Before: time dominated by work, culture treated as a product, memory manipulated, differences used to divide.
- During: experiences of participatory budgets, digital libraries, but still marginal.
- After: free time as a right, shared living culture, open critical memory, differences integrated as contributions.

Reflection Questions:

- How would your life change if you had guaranteed free time every week?

- What stories from your community should be in the common archives?
- Do you think diversity is a risk or a reward? Why?
- What collective ritual would help reinforce your sense of belonging to the common?

23. Body, Mind & Intimate Life — mental health, taboos, consent

In the After, body and mind are no longer treated as separate domains, and intimate life is no longer taboo or the property of others. Well-being is seen as a central dimension of shared life, not as a hidden private matter.

Mental health at the center

The Before carried stigmas: anxiety was weakness, depression was laziness, therapy was luxury. In the After, mental health has equal status with physical health. Every community has support circles, accessible therapists, and spaces to talk about emotions without shame.

There's no longer any need to hide weaknesses: taking care of your mind is as normal as treating a wound.

Respected body

The body is no longer a commodity and is no longer a field of

repression. Food, exercise, and rest are understood as part of a balanced life. There are no single standards of beauty imposed by advertising. The body is a space of autonomy.

Broken taboos

Sexuality, aging, and death — previously hidden topics — are discussed openly, with information and respect. There is no censorship on the diversity of intimate choices, as long as they respect consent. Commercial pornography has lost ground to community sex education and content created on transparent networks.

Consent as a golden rule

All intimate life is based on explicit consent. It doesn't start with what's "unspoken," but with what's clearly said. This principle also extends to other areas: community decisions, data use, and property sharing. Consent is no longer an exception and becomes the foundation of relationships.

Current examples that inspired

- Sex education programs in Nordic countries, which have dramatically reduced abuse and early pregnancy.
- Open mental health movements, such as campaigns #ok to say in the UK.
- Victim support networks, community-based, which demonstrated the importance of listening and reparation.
- Mandatory rest models in countries like Iceland, which have tested reduced work weeks with well-being gains.

Social impact

- Breaking the cycle of silence and shame around mental health and intimate life.
- More balanced relationships, based on respect and communication.
- Healthier communities, where body and mind are recognized as part of the common good.

Simple explanation: In the After, the body, mind, and intimate life are not areas of power or taboo. They are respected, cared for, and shared dimensions, with consent as the basis.

Before vs. After:

- Before: stigmatized mental health, commodified body, taboo intimate life.
- During: awareness campaigns and limited openness, but still fragile.
- After: mental health at the center, body respected, taboos broken, universal consent.

Reflection Questions:

- What impact would it have on your life if mental health was treated with the same priority as physical health?
- What taboos do you think still need to be broken?
- What does consent mean to you—just an explicit “yes,” or something deeper?

- What community ritual would help integrate body, mind, and intimacy into the common?

Summary of Part III

— The After

The After was not born by miracle or by instantaneous rupture. It was the result of accumulated choices, of trials and failures of During, and the awareness that the Before was no longer useful. What changed was not “human nature,” but the environment.

Clear stratification

The division between Active, Inactive, and Off-grid isn't a rigid hierarchy, but rather an auditable status. Everyone knows their status and can change it throughout their life. Transparency replaces speculation.

Integrated ecology

Water, energy, housing, and waste are no longer separate entities. They've become parts of a single cycle: fusion, desalination, regenerative homes, smart terminals. Waste is no longer invisible.

Social as a backbone

Education, health, justice, and security are no longer fragmented services. They have become shared guarantees: schools with political votes, open mental health, restorative justice, flexible community input, and ecological mourning rituals.

Politics without politicians

There are no presidents or political parties. Project decisions are made directly, with temporary advisors who coordinate without giving orders. Legitimacy comes from public audits and well-being metrics.

Auditable economy

Distributed production, productive commons, and redefined property balance private and common. What matters most is not merchandise, but rights. Major projects are collectively chosen and overseen.

Smooth mobility and logistics

Traffic has disappeared. Everyday life fits within the neighborhood, the corridors are green, and the terminals are hubs of circulation and contact. Logistics is circular and transparent.

Technology and open data

Auditable AI, transparent civic platforms, public data as a common resource. Protected privacy and open collective functioning.

Living culture and community

Free time is a right, memory is critical and accessible, and differences are integrated as contributions. Culture is no longer a commodity; it has returned to its roots.

Body, mind and privacy respected

Mental health is at the center, the body is not a commodity, and intimate life is based on consent as a universal rule. Taboos have been broken, and respect has become the norm.

Before, During and After

- Before: stress, debt, inequality, propaganda, pollution, injustice, commercial culture, captured science.
- During: seeds, trials, crises, resistance, first breaches.
- After: integration, auditability, transparency, trust.

The After is not a paradise without conflict. Differences and tensions continue to exist, but they are addressed in ways that do not fuel violence or exploitation. The weight of Before was replaced by the lightness of knowing that the procedures are clear and can be corrected.

Reflection Questions:

- In which part of the After do you imagine yourself living?
- What changes in the During do you think they were already pointing towards this future?
- What do you find most difficult: imagining the After or start practicing small seeds today?
- If baboons could change when the environment changed, why can't we?

Closure

— From Before to After

The crossing was not simple. The Before seemed inevitable: debt, haste, inequality, propaganda, endless competition. The During was a laboratory: seeds of change, captured experiences, crises that revealed both vulnerability and creativity. The After was born not from a sudden revolution, but from the accumulation of choices, corrections and learning.

The weight of the Before didn't disappear overnight. It still echoes in memories, resistance, and nostalgia. But it has lost the power to impose itself as destiny. After showed that there was no “human nature” that condemned us to violence or greed — there were means that shaped gestures, and means that could transform them.

Robert Sapolsky told the story of the Kenyan baboons: animals marked by stress and bullying, until an outbreak eliminated the most aggressive dominant males. The group changed. It became more cooperative, less violent. Decades later, the peaceful culture remained. What seemed impossible for one species became a reality because the environment changed.

The final question is inevitable: If even baboons can change, why can't we?

The After it's not a distant promise, it's a present possibility. It's in the gardens we've already planted, in the schools that are already experimenting with other methods, in the open networks we already use, in the communities that are already choosing to repair rather than punish.

The future is unwritten. It's open, as it always has been. What we will inherit depends not on prophecies, but on procedures.

From Before to After, the big transition is this: stop believing that nothing changes, and start practicing the means that change everything.



2063

DO ANTES AO DEPOIS: A GRANDE TRANSIÇÃO

(O livro que o Poder não quer)



DE: F.RED + GPT5

Part IV

— A Day in 2063

Chapter A — Arrival at the Block

The sun had barely risen when the family arrived at new housing block.

From the outside, the building looked alive: plant-covered walls filtered the air, windows automatically adjusted to the light, rainwater ran through channels that fed the community garden.

There were no bars, no doormen, no metal keys. At the entrance, just a translucent scanner, discreet as a glass tree.

The father was the first to approach. The panel lit up and a calm voice announced:

— Welcome. Assigned housing: unit 14-B. Status: Active.

Next came the mother, the nurse daughter, the student son, the grandson in community safety training, the grandparents, and finally, the bright-eyed great-grandson. Each saw their status on the screen: Active, Inactive (in the case of the great-grandson and grandparents), and their contribution history.

— This is not a debt contract, said the mother in a low voice.

— No. Here it is only recorded that we are part of it. It is presence, not possession, explained the father.

The grandfather grumbled, still suspicious:

— In my time, to enter a house we needed

mortgages as far as the eye can see. Here, all you have to do is touch your hand?

The grandmother answered him sweetly:

— And don't you feel lighter because of it?

Inside, the house was modular. The walls could slide, the rooms could grow or shrink. In the central panel, the ecological balance appeared in real time: liters of water used, energy received from the grid, waste returned.

— It's not surveillance, explained the daughter, already used to it. It's visible accounting. What we use, what we return. So everyone knows where we stand.

The grandson, curious, tested the order scanner. He asked for school supplies. The system responded:

— Delivery to the neighborhood terminal at 5 p.m. Shared transportation with waste collection.

The mother smiled.

— No more lines at shopping malls. No more trash disappearing without a trace.

From the balcony, children could be seen running around the courtyard. In the center, there was a community garden, benches, and the hybrid terminal where packages, waste, and transportation intersected.

The grandfather looked around and murmured:

— It looks like an anthill... but without the rush of the old days. The grandmother added:

— It's just another nest. Here, no one runs without knowing where to.

And so, with the first registered request, the first sight of the courtyard and the smell of damp earth from the living walls, the family understood: this wasn't just a house. It was a shared, transparent and debt-free place.

Chapter B — The Inventor and the Workshop

The next morning, the father took his eldest son to community workshop.

The space felt like a fusion of a library and a living factory: shelves filled with repurposed parts, 3D printers humming quietly, the smell of freshly sanded wood and hot metal in the air.

In the center, a large panel projected ongoing projects: medical prosthetics, modular bicycles, agricultural tools, recycled plastic toys. Next to each project were the names of the participants and their current stage. There were no hidden profits. There was public recognition.

The father presented the prototype he was working on: an inexpensive water filtration system made from reclaimed materials.

— In the "old days," this had to be patented and sold to a company. Today it can be replicated, and tomorrow it can be replicated in other blocks.

The son looked on in fascination.

— And you're not afraid that they'll copy? The

father smiled.

— Copying is multiplying. Here the gain is seeing clean water running, not bills filling up.

A workshop facilitator approached with a digital clipboard.

— Your prototype passed the eco-audit. It will be integrated into the network.

The message flashed on the panel:

“Recorded contribution: Community Filtering 2.0.

Replication in 3 additional blocks.”

The son smiled proudly when he saw his father's name on the project.

Nearby, young people were discussing how to improve rescue drones. Their grandson, who was accompanying them to safety training, was called:

— Want to lend a hand? He looked at his father, who nodded:

— Go. That's how you learn. No one is left out here.

Grandfather entered slowly, his eyes scanning the space.

— In my time, workshops were run by bosses. People worked to enrich themselves. Here, everyone works, and I don't see any bosses...

The mediator responded, with humor:

— Here the boss is the common man. And he doesn't exploit.

The hum of printers filled the room. Father wiped his forehead and said in a low voice,

— Before, we invented to sell. Now we invent to live.



Chapter C — The School with a Vote

The neighborhood school felt more like a living garden than a rigid institution.

Glass-enclosed rooms opened onto the courtyard, walls of plants filtering the air, children running between outdoor tables. There were no doorbells, no rows of desks.

The mother took her great-grandson by the hand.

— Today is the assembly. Let's decide together on the next health project.

In the circular room, neighbors, students, and teachers sat side by side. In the center, a large panel projected the system's urgent proposals for the region:

1. Proximity telehealth center
2. Community support for mental health in schools
3. Affordable Nutrition Campaign

The nurse daughter stood up.

— We offer mental health support circles, with ongoing monitoring. We've seen too many young people in silence. Here, no one needs to carry the burden alone.

The grandfather, sitting behind, muttered softly to his grandson:

— In my time, these things were decided in offices. We just took orders.

But there it was different. Everyone voted.

On the dashboard, the bars rose in real time, showing the weight of each contribution:

- Schools had reinforced collective voting.
- Health professionals had qualified votes.
- Every person counted, but without the illusion of blind equality

— knowledge and responsibility gave weight.

The great-grandson, shyly, raised his hand.

— Can I vote too? The mother smiled.

— Of course you can. Your vote doesn't matter much, but it counts.
The system learns from you.

The voting ended. The daughter's proposal was chosen. The message appeared on the screen:

"Project approved: Community mental health. Implementation in 30 days. Temporary mentors to be appointed."

There were no lifelong directors, no career politicians. There were temporary advisors, rotating, just to make execution easier.

The daughter received the digital badge. The grandfather shook his head in disbelief:

— So politics is now decided in a school circle? The grandson replied enthusiastically:

— Yes, Grandpa. And the school has more say than any one person.

The old man sighed deeply.

- If schools had been in charge in my time... maybe we wouldn't have made so many mistakes.

Chapter D — The Terminal and the Package

The neighborhood terminal was bustling with activity.

From the outside it looked like a simple building, but inside it was the knot that connected everything: parcels, waste and soft mobility.

The grandson accompanied his father. He needed parts for his drone project.

As they entered, a multifunction scanner lit up:

— Identification confirmed. Order available in compartment 3.

The drawer slid smoothly. Inside, the kit waited. Beside it, a neighbor was emptying waste: metals on one side, organics on the other. The scanner projected:

Correct separation. 97% purity. Destination:

recycling center.

The dashboard showed in real time where each fraction was going.

There was no mystery: waste = resource.

- Metals and plastics were sent to regional workshops.
- Organics were composted or used as fertilizer.
- What could not be reused locally was sent to larger centers, always with open tracking.

The father pointed to the screen.

— The same system that gives you what you ask for also receives what you no longer need. There's no invisible waste here.

Outside, an autonomous van approached. Package unloading.
Container pickup. All in one gesture.

The panel projected the complete cycle:
delivered → reused → redistributed

The grandfather, who had followed them, grumbled:
— Back in my day, trash disappeared in trucks without a trace, and packages took weeks to arrive. Here, I can even see where every piece goes.

The grandson raised the package in the air, proud:
— It's not magic, Grandpa. It's transparency.

The message ended on the screen:

Flow completed. Material delivered. Waste accounted for.

The father smiled, putting his arm around his son's shoulder.
— Now, even searching for a package is to feel the system alive.

In the After, the word trash has lost its meaning. Everything is treated as raw material in circulation.

At neighborhood terminals, citizens deliver waste to separation scanners.

- Metals, plastics, glass and organics are identified by optical sensors.
- Each delivery generates an instant report: “Correct separation: 98%. Destination: recycling center X.”

- The neighborhood dashboard shows, in real time, where each fraction went.

Grandfather remembered how trucks used to take garbage to invisible landfills.

- Now I saw the complete cycle on the panel: waste converted into building blocks, bioplastics or fertilizers.



Chapter E — The Car Broke Down

It was Saturday and the family decided to visit a neighboring block. They called a shared autonomous car through the house's dashboard. A few minutes later, the vehicle approached silently: electric, doors sliding smoothly, the smell of a clean, fresh interior.

They all went in. The great-grandson, excited, ran to the digital window, where the route appeared drawn in lines of light.
— It looks like a game! — he exclaimed.

The journey was smooth until, suddenly, the car slowed down, vibrated and stopped.

The panel flashed calm letters:
Anomaly detected. Route interrupted. Replacement vehicle on the way (2 minutes).

Grandfather grumbled:
— Back in my day, a breakdown meant waiting hours for a tow truck. And then paying a lot for the repair shop.

Then the system activated the protocol:

- Signposted digital road, diverting other vehicles.
- Tow truck arrives at the location and waits for the damaged vehicle to be collected.
- One new autonomous car approached, synchronizing the door with the broken-down vehicle.

The doors opened simultaneously. The family calmly moved into the replacement car.

The great-grandson laughed, delighted:

— It's like changing trains without leaving the station!

The father explained:

— It's called redundancy. If one fails, another takes over. That way, we're never stuck.

The new car pulled away smoothly, resuming its route as if nothing had happened.

The mother relaxed in the seat, looking at the dashboard that showed the vehicle's status: everything was green.

The grandfather shook his head, half in disbelief:

— In my time, a breakdown was bad luck and despair. Here, it's just another detour on the journey.

The great-grandson leaned his forehead against the digital window and concluded, in a whisper:

— Today, even the cars cooperate. Before, they only broke down.



Chapter F — The Big Event

The central panel of the block shone brighter than usual.

Regional call:

Contribution Festival.

Urgent projects defined: Health, Food, Mobility.

There were no open entries or individual competitions. The system indicated what was needed, and each block was tasked with organizing itself to respond.

The mother read aloud:

- 1.Traveling community health campaign
- 2.Mobile kitchens for large events
- 3.Smooth transportation between blocks during the festival

The father immediately straightened up:

— I'll handle the technical side. I can adapt drones from the workshop to transport medical kits and tools.

The nurse daughter raised her hand:

— I'm joining the health campaign. We'll need teams for screenings, psychological support, and first aid training.

The mother smiled:

— And I'm already in the community kitchen. I'm part of the mobile kitchens.

The grandson stepped forward enthusiastically:

— I want to go to public transportation! I'm in safety training, so I can

help direct traffic flows in the green lanes.

The grandfather burst out laughing.

— What about me? Are they going to make me fry fish for crowds?

The grandmother replied, laughing:

— You're going to the memory booth, telling stories to the kids. That's also nourishing.

In the following days, everyone immersed themselves in preparation.

In the workshop, the father and son assembled drones that carried first aid kits.

At school, the daughter trained young people to take blood pressure and listen to their complaints.

In the kitchen, the mother experimented with nutritious recipes capable of feeding hundreds in minutes.

The grandson trained to manage the flow of bicycles and trams.

On the panel, the contribution of each block was accumulating, not as a competition, but as pieces of a collective puzzle. The system also asks individuals for help.

At night, around the table, the grandfather said in a deep voice:

— In my time, they called this volunteering. It depended on the goodwill of a few. Now it's a shared responsibility. When the common good calls, everyone has a place.

The grandmother added:

— And in the end, it's not just work. It's celebration.

The festival was approaching. And with it, the certainty that the system was only sustainable because each family found its place in urgent projects.

Chapter G — Exclusion and the Alternative

On the eve of the festival, the grandson received a notification on the house's dashboard.

The screen displayed in clear letters:

Transport team capacity reached. Your participation has not been assigned.

The boy froze.

— But... I was already signed up! This isn't fair!

His father approached, placing his hand on his shoulder.

— It's not unfair, son. It's the system that balances itself. If everyone works in the same department, other areas will be left without people.

The frustration, however, was real. The grandson felt left behind. His grandmother, who was listening in the background, intervened:

— When one door closes, another opens. See what's available.

The panel listed available vacancies:

- Festival memory archive
- Waste logistics and reuse
- Visitor reception team

The boy sighed. None seemed as exciting as directing transportation. But with effort, he chose:

- I remain in the memory archive. Someone has to tell the story of what we're going to experience.

In the following days, he carried a camera, recording interviews, gathering stories, and capturing footage of the preparations.

He visited the kitchen, the workshop, and the health center. He spoke with children and the elderly.

One late afternoon, his grandmother gave him a hug.

— You're doing more than you realize. Without memory, tomorrow we'll forget what we achieved today.

On the eve of the festival, the panel brought a new message:

Memory archive recognized as a central project. Prominent space assigned.

The grandson blushed with pride.

— So after all I wasn't deleted... I was redirected.

The father laughed proudly.

— Today, it's not so much about where you start, but finding your place. The commonality needs all the pieces.

The grandfather grumbled, but with a hidden smile:

— Well... even the forgotten end up in the center. It's only fair that way.

Chapter H — Occupancy of a House

The great-grandson was sitting on the living room floor, playing with wooden blocks.

Suddenly, he looked at his grandfather and asked:

— Grandpa, how many houses can you have?

The old man coughed, surprised by the question.

— In my time? As many as money could buy. Some had ten, twenty, empty ones just to fatten their bank accounts.

The mother interrupted:

— In the current system, things are different. Every family has the right to a permanent home, the one where they live permanently. This home is protected and cannot be lost or speculated upon.

The father added:

— But there are also the substitute houses. They're temporary: you can choose one for vacations, travel, or studies. You stay there as long as you need, but as soon as you leave, it goes back to normal. You can change it whenever you want, but it's never ownership.

The great-grandson's eyes widened.

— So can I have a house just to play by the sea? The grandmother smiled.

— Yes, you can. But it won't be just yours. Then another family will play there too. Unless you're grown up and it's your home, after you've contributed to the system.

On the wall panel, his mother showed him the process.

— Look, here we choose a backup. This one's on the coast. If we want her, we use her. If not, she'll go to another family. It's simple, transparent, with no hidden contracts.

The grandson, curious, asked:

— What if someone wants to accumulate houses outside the system?

The father replied seriously:

— Yes, but you'll be without the grid. No shared energy, no Integrated

logistics, without protection. It's like living on an isolated boat: possible, but without support.

The grandmother ran her hand through her great-grandson's hair.
— The difference is this: Before, the house was a debt. Now, it's a shared trust. And the spares are like books in a library: we use them, we enjoy them, we return them.

The grandfather grumbled, but this time in a lighter tone:
— If you'd told me I'd sleep without fear of the mortgage, I'd have called you crazy. After all, here I am, sleeping better than ever.

On the last of the trips, the grandson was delighted to receive the panel from the substitute on the coast.

But when they returned, the mother remembered:
— Now we return it. Just like we return a book to the library.

He placed his hand on the scanner.

The message appeared:
Spare house released. Available for new assignment.

The great-grandson was intrigued:
— But wasn't it ours? The grandmother replied calmly:

— It was ours while we needed it. Now it belongs to another family. And that way, no one is ever left without a place.

The father added, looking at the wall that was slowly erasing the records of their stay:
— It's the difference between possession and belonging. Now, the house isn't a trophy: it's a passage.

In the After, the rule is simple: a fixed house per family. This is the protected housing, connected to the block panel, where people live permanently.

But there are also the substitute houses: temporary spaces for vacations, workshops, travel, studies or short-term moves.

- As soon as someone leaves, the house automatically frees itself.
- It is possible to keep a substitute for years, but it never becomes possession.
- The choice is always reversible: you reject one, the system suggests another available one.
- Lifetime use possible, possession never—a family can keep the same substitute for years(or keep changing), but automatically releaseswhen leaving. It is possible to set a “preferred substitute”; if rejected, the system suggests alternatives. The principle is simple:prolonged use yes, appropriation no.



Chapter I — The Scanner

In the hall of the house, discreet as a glass cabinet, stood the central scanner.

That's where the house connected to the network — no bureaucracy, no service desks.

The great-grandson approached with curious eyes.
— But what does he do?

His father showed him: he touched the panel and opened the menu.
— You can order food, medicine, and parts from the garage. The system organizes the logistics and delivers to your local terminal. There are no hidden purchases or misleading advertising. Only what's commonly available.

The grandson wanted to try it.
— What if I need help? The father clicked on another icon.
— Here you can call for medical support, security, or maintenance. If a pipe breaks or there's an emergency, the system responds within minutes.

The mother added:
— You can also search for information. But it's not like before, with ads and lies filling your screen. Here, the sources are open, verifiable, and auditable.

The grandmother, who had been listening in silence, decided to take a risk.
— Let me try.

He tapped the health icon. The screen displayed the face of a community doctor.

— Good morning. I see your blood pressure readings show high blood pressure this week. Would you like to check it now?

Grandma fitted her arm into the side brace. The numbers appeared.
— It's getting better. Continue with your daily walks.— advised the doctor, before saying goodbye.

The great-grandson opened his mouth in astonishment.
— Grandma, you have a doctor inside the wall!

Laughter ran through the room. But the father explained seriously:
— It's not magic. It's transparency. Grandma's data is hers, encrypted. She only shares it because she wants to. But when she shares it, the network responds immediately.

The grandfather shook his head in disbelief:
— In my day, getting an appointment involved months of waiting, fees, and exhausting travel. Now, all you have to do is put your hand on the window.

The grandmother smiled, placing her hand on her great-grandson's shoulder.
— That's it, my dear. Today, care begins at home.



Chapter J — Vacation and Travel

Summer was approaching and the family decided: vacation together. There were no reservations on shady websites, no credit card debts. All I had to do was open the house dashboard and choose a substitute house: a temporary home, available to any family in need.

The father slid his finger across the map.
— Sea or mountains?

The mother chose the sea. The daughter agreed, imagining the salt in the air. The grandson asked for a harbor for boats. The grandfather grumbled:
— I just want shade and fresh fish.

With a gesture, the alternate was assigned: south coast, indefinite use until returned. It wasn't possession, it was shared trust.

The journey began in a autonomous train that ran through green corridors. They arrived and found the house ready: modular, with panels showing consumption and resource balance.

On the first day, they visited the Memory Museum. Holograms depicted the crises of the Before: wars, pandemics, environmental collapses.

The great-grandson, eyes wide, asked:
— Grandpa, is it true that they paid to hide stories? The grandfather sighed.

— Yes. They erased what was no longer useful to them. Today, memory belongs to everyone.

At lunch, they went to community kitchen. Benches, steaming pots, dishes served without haste.

— This is where the common has more flavor,said the mother, as she handed out soup.

On the third day, they embarked on a autonomous boat to visit the islands.

The sky was clear, the sea calm. But halfway through the crossing, a failure occurred: the left engine stopped. The dashboard calmly reported:

Anomaly detected. Route diverted. Support on the way (4 minutes).

The great-grandson clung to his grandmother, nervous. His grandfather tried to calm him down:

— In my time, an accident like this was a cause for despair. Now the system reacts before the panic.

Immediately:

- Rescue drones flew over the boat, transmitting images.
- A support vessel automatically diverted.
- The system redistributed passengers to safe areas of the vessel.

Within minutes, the boat was towed to port. Everyone was unharmed, everyone was registered. The report was available at the terminal: what went wrong, how it was resolved, what improvements would be made.

On the balcony of the spare house, late in the evening, the family discussed the incident.

The daughter said:

— Now, we don't eliminate failures. But we do see how we react to them. And that's the difference.

The great-grandson, leaning on his grandmother's lap, murmured half-asleep:

— If even boats learn to correct themselves... why wasn't it always like this?

Silence. The sea returned the answer in calm waves.

Chapter K — Crimes and Reparations

The scanner never made a mistake. When detecting an anomalous organic matter, the shock was immediate:

“Impossible error. Red alert. Identity confirmed.”

Suddenly, the machine that guaranteed transparency revealed a tragedy.

The contrast was brutal: in a system that transformed everything into a resource, the appearance of a victim's body was like a crack in the glass.

The nurse daughter commented:

— That's why the system doesn't hide it. Even violent death comes to light. It's painful, but it's the only form of justice.

And the father concluded:

— When even the trash is transparent, crime cannot be hidden either.

The alert sounded in a different tone than usual:pulsating redThe neighborhood terminal called everyone. On the screen, the message was clear:

Anomalous organic matter detected in the waste stream.

A shiver ran through the square. It wasn't poorly sorted waste. It was something else.

The father stood up without hesitation:

— Come on. This is serious.

The family ran to the terminal. The mother held the hand of her nurse daughter, who was already preparing to intervene. Her grandson, in community safety training, adjusted his vest. The grandfather, slower, muttered between steps:

— In my time, this would have ended up in a distant, opaque courtroom. Now, we're all watching it live.

The terminal projected the analysis in real time:body of an adult woman, identity confirmed. The crowd fell silent. Security drones hovered overhead, creating a transparent perimeter.

The auditable AI began plotting the timeline: the victim's movements, previous stalking reports, repeated entries from a man identified as a former partner. The pattern was unmistakable.

A murmur ran through the assembly:

— He never stopped... always behind her.

The daughter whispered, almost to herself:

— This isn't just murder. It's a lifetime of fear.

The system reacted in seconds:

- Blocked credentials of the aggressor — could not access vehicles, homes or terminals.
- Isolated the perimeter of the area, diverting mobility flows.
- Activated immediate support to the victim's family: spare housing, psychological support, close security.

Everything was recorded and visible on the neighborhood bulletin board. There were no decisions hidden away in offices.

The grandson, with a trembling voice, asked:

— What if he tries again? What if he swears revenge until the end?

The grandfather replied firmly:

— Before, they put us in prisons to rot. And revenge was passed down from generation to generation. Here, we don't turn a blind eye: we protect first, treat later. If containment is necessary, we do so—but always with review and transparency.

Hours later, the attacker was located on the outskirts of the city. There were no gunshots, no show. Autonomous vehicles blocked escape routes. Drones projected his image live. Mediators spoke to him through megaphone:

— You're not alone. Stop. Breathe. You have to answer for what you did, but you're not a hunted animal.

He surrendered.

The process started right there:

- Intensive psychological evaluation, led by community experts.

- Expanded restorative assembly, with the community discussing possible repairs.
- Containment measure: persistent risk of revenge led to the decision to admit the patient to a secure unit — publicly audited, with fixed deadlines and periodic reviews.

There was no talk of life imprisonment, but of protection and treatment. The objective was twofold: to prevent further tragedy and to try to break the cycle of violence.

At the closing assembly, everyone heard the report. The community now knew how the system worked. They knew there was no impunity, but there was also no blind revenge.

The mother hugged her nurse daughter, tears in her eyes:
— We still carry shadows from the Past... but here we don't leave anyone alone.

The grandfather added, in a deep voice:
— Neither the victim, nor the community, nor even the perpetrator. That's the burden of now: not giving up on anyone.

The case of the body in the trash put the community on alert, but weeks later, a tougher dilemma arose: a man was obstinately stalking his ex-partner.

There were already several records on the panel: messages, attempts to approach, night patrols.

At the assembly, the nurse daughter took the floor:
— It's not just a conflict. It's a cycle. And it can end in tragedy.

The system reacted on several fronts:

- Immediate protection of the victim, with spare housing in a safe location and discreet surveillance.
- Access blocking from the attacker to areas of the network: he could not use transport, scanners or shared houses.
- Mandatory psychological monitoring, with auditable records.

But the most difficult question remained under debate: What if he never stops?

The father explained to his great-grandson:

— In the past, they punished him with long prison sentences or ignored him until it was too late. Today, we try to repair and reintegrate him. But when the threat is constant, we use audited restraint.

The grandfather completed, seriously:

— Hospitalization, but with periodic reviews. It's not eternal punishment. It's protection—for the victim, the community, and even for himself.

The panel recorded the final decision:

“Safe community placement. Review every six months. Victim and assembly have the right to monitoring.”

The community sighed, divided.

Some thought it was too lenient, others too harsh. But everyone knew that, unlike before, the decision was public, transparent, and discussed out loud.

The grandmother concluded, looking at her great-grandson:
— Today we do not eliminate evil. But we prevent it from growing in silence.

Cases of recidivism

Weeks later, another dilemma shook the bloc.

A man was obsessively stalking his ex-partner. There was no physical violence yet, but the pattern was clear: nighttime prowling, constant messages, attempts at contact. The records were all on the dashboard. The community couldn't turn a blind eye.

At the meeting, the following was discussed frankly:

- Should we wait until something happens?
- How to protect the victim without abusing the suspect?

The procedure has been activated:

- The victim received safe replacement housing, in a place not visible to the aggressor.
- The suspect may have blocked accesses to the community network: transport, terminals and homes.
- It was registered in psychological monitoring program, with public record of progress.

But the question remained: what if the obsession didn't stop? The solution, debated at length, was clear:

- Safe community hospitalization, audited and reviewed periodically.

- The decision was not up to an isolated judge, but to the assembly with professional mediation, always with the right to the victim's accompaniment.

The system didn't turn a blind eye, but neither did it condemn them to oblivion. Every six months, it assessed whether they were fit for reintegration.

Reintegration path (step by step)

(1) individual plan with therapeutic and behavioral goals;

(2) gradual restriction access (mobility, terminals) according to proven evolution;

(3) restorative circles with external mediation and the victim's right to decide contact limits;

(4) verification in 3/6 months by clinical team + assembly;

(5) possibility of protected community work before full return;

(6) continuous reassessment, with a return to containment if there is a risk. The objective is not to punish indefinitely, it is to protect, repair and (if possible) reintegrate.

Apprenticeship

These cases taught that the After is not free of shadows. Crimes happen, unhealthy passions persist. The difference lies in procedure:

- Nothing is hidden.

- Every step is public and auditable.
- The aim is always to protect, repair and, if possible, reintegrate.

In the Before, many crimes were silenced, victims were left alone and cases dragged out in opaque courts.

In the After, even the most painful tragedy is dealt with in broad daylight, by the entire community.

Chapter L — The Story of the Ants

It was late afternoon. The sun streamed across the block's courtyard, gilding the leaves of the community garden.

The great-grandson lined up small clay figures on the floor, pretending to be in battle. His grandfather watched him silently until he said:

— You know, boy, it's not always the case that someone who seems to do nothing is useless.

The teenage grandson, who had been listening from afar, approached curiously.

— What do you mean, grandpa?

The old man sat up straight in his chair and began:

— Scientists studied ant colonies. They saw that nearly forty percent of them spent their time standing still, motionless, while the others worked tirelessly. They thought they were lazy.

The mother commented:

— They seemed inactive.

— Exactly, said the grandfather. But when the nest was attacked, these were the ones who sprang into action. They defended the colony, helped in emergencies, and replaced the exhausted ones. They were the invisible reserve, ready for the moment.

The eldest son added:

— So what looked like laziness was strategy.

The grandfather smiled.

— And that's why in our system, inactive employees aren't discarded. They're not dead weight. They're the reserve that can save the nest egg when least expected.

The great-grandson looked up, serious:

— So even when I rest, I can be important?

The nurse daughter stroked her hair.

— Of course. You could be learning, recovering, caring for someone, or just gaining strength. Rest also helps.

The grandfather closed the story with a serious look:

— D'Before, they were called lazy. Now, we've learned from ants: even silence can be a hidden strength.

The great-grandson pressed one of the dolls to his chest, as if he had discovered a secret.

A respectful silence fell in the courtyard. Even the wind seemed to stop and listen.

Chapter M — Death Ritual

The news arrived through the terminal, without alarm, but with the solemnity that the situation demanded:

Death registration. Neighborhood summoned for ritual assembly.

In the Before, death was often hidden behind hospital walls or handed over to companies that turned mourning into business. In the After, was lived in community.

At the assembly, neighbors and family members gathered to decide on the ritual.

The choice fell on a biodegradable capsule: the body would be buried in the block's forest, returning nutrients to the soil. There would be no marble or bars—there would be a tree.

The nurse daughter helped prepare the body.

The father adapted drones to record the moment and integrate it into the Memory Archive.

The mother cooked to welcome those who came from far away. Her grandson, in community training, gathered testimonies from those present.

Even the great-grandson had a role: he made a small drawing to leave next to the capsule.

On the day of the ritual, the forest filled with voices. The body, wrapped in the capsule, was lowered into the earth.

The great-grandson asked his grandmother in a low voice:
— And then?

— Then a tree grows. And every time you see it, remember him, she replied.

Silence followed. Each person left a handful of soil. The grandson read aloud the collected memories: simple stories of neighborhood, small but precious contributions.

The grandfather, with teary eyes, murmured:
— In my time, cemeteries were fields of stone. Here, each death brings life back.

When the ceremony ended, there was no isolated mourning.

There was shared memory, transformed into roots.

Chapter N — The Festival

The big day has arrived.

The regional festival brought together entire groups around urgent projects: health, food and mobility.

The central square had been transformed:

- Mobile kitchens steamed, serving nutritious dishes.
- Drones flew overhead, delivering first aid kits.
- Autonomous trams ran along green corridors, bringing visitors from all over the region.

In the center, a giant screen broadcast each team's contributions in real time. Everything was open, auditable, and visible to anyone.

The family was spread across the work fronts:

- The father presented drones adapted for transporting medical supplies.
- The nurse daughter coordinated the mental health campaign, training young people in active listening.
- The mother served meals in the mobile kitchens, laughing with neighbors from other blocks.
- The grandson, despite the initial exclusion, saw his Memory Archive featured, already shared in dozens of blocks.
- Grandfather told stories in the memory tent, surrounded by children.
- The grandmother guided her great-grandson in the symbolic planting of a new tree in the enclosure.

Even members of the Off-grid circulated through dedicated spaces: neutral corridors where they could exchange, observe, and participate on agreed terms. They were not invisible, they were not discarded.

Voting and credits

At the end of the day, open voting began.

It wasn't a competition of vanity, but a practical choice: what solutions would be replicated in other blocks.

The panel calculated votes weighted by knowledge and responsibility.

Here, the credits came into play.

- They were not used to buy goods, nor to consume more.
- They only regulated access to limited places: interactive tents with limited spaces, technical workshops with limited participation, seats in more specialized debates.
- Those who had contributed the most throughout their lives received priority in these spaces, not as a privilege, but as recognition.

The daughter's proposal — supporting community mental health — was approved as a regional priority.

The Memory Archive grandson was selected as a mandatory model for future events.

Celebration

The family gathered together at dusk, exhausted and happy.

Grandfather wiped away a tear and murmured:

— In my time, festivals were about consumption and a stage. Here, they're about contribution and life.

As night fell, the square lit up with projections of the day itself: faces, voices, stories.

The great-grandson, sitting on his grandmother's lap, whispered:

— Is this the Future?

She smiled, stroking his hair.

— Yes, my dear. It's the After happening before your eyes.



Chapter O — Conflicts and Restorative Justice

At the afternoon assembly, the courtyard was full.

Two neighbors had been arguing for weeks: one wanted to use the garden space to grow tomatoes; the other needed it to set up a small repair shop. Before, maybe they would call the police or a lawyer. Here, it was different.

The assembly brought together representatives of all ages:

- Children, with the right to a voice in their play spaces.

- Young people in community training, with mediation tasks.
- Adults, Active and Inactive, who knew the day-to-day life of the block.
- Up to two off-grid members invited to give their opinion.

The panel recorded everything. There were no distant judges or inaccessible language: just neighbors talking.

The nurse daughter took the floor:
— We're not deciding between tomatoes and reparations. We're deciding how to share a common space.

Questions followed:

- What is the real need of each one?
- What alternatives are there?
- What contribution can each party offer in return?

After an hour, a compromise was reached: half of the space would be used for the vegetable garden; the other half for the repair tent, but with the condition that it would serve the elderly in the block free of charge.

The panel projected the final decision:

“Registered restorative agreement. Monitoring within 30 days.”

The grandfather commented, remembering the Before:
— In the past, this would drag on in court for years. Here, it was resolved in minutes, with everyone watching.

The grandson asked:

— What if someone doesn't accept?

The father replied:

— It can happen. But there's always an appeal to another assembly, and as a last resort, it's forwarded to a larger team. The goal is never to punish: it's to repair.

The grandmother smiled.

— And repairing is lighter than punishing.

Chap. P — Off-Grid and Shared Culture

One quiet afternoon, the house scanner beeped with an unusual request.

It was the friendly family—old friends, but off-grid. They lived on a secluded farm in the hills, choosing not to be connected to the system. Even so, every two weeks they asked for help: food, medicine, sometimes tools.

The mother smiled when she saw the name on the panel.

— It's our friends again. They ask for vegetables and rice. The father nodded.

— Of course. Sharing doesn't require registration. Friendship goes beyond the network.

The great-grandson was intrigued.

— But if they are outside, why do they use our scanner? The grandfather explained:

— It's like neutral corridors: fairs, markets, transportation zones. Off-grid residents can come and go without losing their autonomy. They're not excluded or forced. They simply choose a different way of life.

Exchange fairs

The following week, the family visited one of these contact fairs.

There, connected blocks and independent communities mingled. Fruits, crafts, and stories were exchanged. There was no invisible surveillance, just clear rules of coexistence: respect and transparency.

The grandson, looking at the musicians who were livening up the square, asked:

— Who pays for all this? The

The grandmother replied:

— No one pays. Here, free time is a right, not a luxury. Everyone contributes, but everyone rests. Rest is also common.

A group of young people played guitar and recited poetry. On the other side, a circle of elderly people shared memories. In the background, people danced. It wasn't a spectacle to sell: it was a shared belonging.

The father commented in a low voice:

— In the past, culture was a commodity and free time was a privilege. Here, culture is a bond, and time is a common commodity.

Contact corridors

The family's off-grid friends showed up, bringing homemade cheese and stories of off-grid life. They sat at the table with the family, laughing together.

And while they ate, the father explained to his great-grandson:

— Contact corridors ensure no one disappears. Those who live outside maintain autonomy, but don't become invisible. They can exchange, learn, and relax with us.

The great-grandson realized: there were no walls. There were different choices, but still community.

Useful historical references — real experiences of self-government and community justice, such as Zapatista communities (Chiapas, Mexico), several quilombos in Brazil and indigenous peoples in Latin America, demonstrated forms of autonomy with local assemblies, rotating positions, and community conflict resolution. In the After, serve us only as cultural inspiration :autonomy without invisibility, with regular contact points for exchanges, learning and rest.

Chapter Q — Dilemmas of Innovation

The bloc panel announced an unexpected proposal:

"Outsourced team offering: real-time water monitoring system. Proprietary technology. Non-auditable."

The assembly was immediately called.

The square filled up: curious neighbors, attentive technicians, eager young people.

The team representative appeared on the screen:
— Your system is good, but ours is faster. It installs in days and detects leaks accurately. You don't need to worry about maintenance.

Murmurs spread. Some saw efficiency. Others frowned.

The father commented to his nurse daughter:
— Faster, yes. But closed. If we can't see how it works, tomorrow it might hide flaws.

The mother raised her voice:
— What if we become dependent on them? Today they install sensors, tomorrow they control the water.

The great-grandson, curious, asked aloud:
— But if it's easier, why don't we just use it?

The grandfather replied heavily:
— Because that's how we handed everything over before. They called it "practical." And suddenly, life depended on companies no one could question.

The assembly mediator posed the dilemma to the panel:

- Accept the quick but closed solution
- Continue with the open system, slower but auditable

The debate followed.

A group of young people defended the shortcut: “We are losing water, we need to act now.”

Another group insisted: “If we lose autonomy, we return to the Old Way. Haste does not justify blindness.”

The final vote was close.

The system recorded: 60% in favor of auditable transparency, 40% for the quick shortcut.

The company's proposal was rejected, but not without leaving its mark.

The nurse daughter commented:

— It's good that it's difficult. If it were unanimous, there wouldn't be a dilemma. The future is also made of these tensions.

The father added:

— And that's what sets us apart from the past: dilemmas aren't decided in offices. They're decided here, in the open, for all to see.

The great-grandson was still thinking about the matter.

— So the future is not perfect? The grandfather smiled, tired but firm:

— No. But it's honest. And that's enough to keep us from making the same mistakes again.

The After did not come out of nowhere. Many signs were already present in the During.

Participatory budgets

In Lisbon, Paris, and dozens of cities, citizens directly decided where to invest part of the municipal budget: parks, schools, gardens.

These experiences were the seed of vote for projects After: we don't elect people, we choose solutions.

Self-protected off-grid communities

In various regions of the world, communities have organized themselves outside the State, creating their own justice and security. An example is the Zapatistas in Chiapas (Mexico), which practiced

community justice and local assemblies with rotating and revocable positions.

Also the quilombos in Brazil and several indigenous communities in Latin America maintained their own forms of self-government and conflict resolution, outside the state system. In the After, these experiences served as a reference to ensure contact corridors: Off-grid people are not invisible, but they maintain autonomy and encounter the system at fairs, transport and exchange points.

Circular logistics hubs

In Rotterdam and Stockholm, zero-emission logistics corridors were already being tested, where transport could deliver and collect goods along the same route.

These models inspired the circular logistics of Depois: nothing circulates empty, nothing is lost, everything is reintegrated into the cycle.

The nurse daughter commented when she heard these stories at school: — The present is easier to believe when we see that some seeds already existed in the past.

Summary of Part IV — One Day in 2063

This family's story showed that the After is not abstract: it is everyday, made up of choices, tensions and reparations.

Upon arrival at the block, they discovered a debt-free, modular, and transparent home, where the balance of resources was visible in real time.

In the workshop, father and son learned that inventing was not

accumulate patents, but multiply solutions.

At school, the nurse's daughter saw her proposal win in the assembly, proving that even children vote — and that knowledge matters.

At the terminal, the grandson picked up a package, realizing that logistics and waste run in the same cycle.

When the car broke down, the family realized that failures didn't mean stopping, but immediate cooperation.

At the festival, everyone found their role—from cooking to memory—and celebrated their contribution as a party. The grandson, excluded from one project, found a place in another, learning that in *Afterno* one is discarded.

In the spare homes, the family understood that living is about shared trust, not accumulation.

The scanner showed that asking for help and care can be as simple as touching the glass.

On vacation, they experienced an accident while traveling and learned that even failures can build trust if they are dealt with together.

A shocking crime revealed that shadows linger, but restorative justice and audited restraint replace revenge and impunity.

The story of the ants taught us that even the Inactives are vital reserves, not dead weight.

The ritual of death transformed loss into a living root, returning memory to the earth.

At the festival, contribution, memory and culture merged in an illuminated square.

And more:

At the court meeting, the conflicting neighbors discovered that repairing is easier than punishing.

In meetings with those outside the network, they realized that friendship crosses systems, and that free time and culture are rights, not

luxuries.

And when a tempting offer from an outside firm came along, the community faced a dilemma: easy rush or delayed transparency? The choice was clear: honesty instead of shortcuts.

The narrative showed that the After does not eliminate failures, conflicts or dilemmas.

What changes is the procedure:

- Flaws are corrected in public.
- Conflicts are resolved in open assemblies.
- Culture and rest are shared.
- Friendships cross network borders.
- Innovation is not bought blindly — it is debated openly.

In the great-grandson's eyes, when asking “Is this the future?”, and in the grandmother's response — “It is the After happening before you” — it was all about the transition.

The family's narrative makes it clear how each moment of the transition is mirrored:

- Housing
 - Before: debt and mortgages that crushed families.
 - During: experiences of cooperatives and occupations, but fragile and persecuted.
 - After: a guaranteed permanent home, shared spare homes, no speculation.

- Contribution
 - Before: volunteering depended on the goodwill of a few; most were forced into alienating jobs.
 - During: time banks and local currencies emerged, showing alternatives.
 - After: flexible, auditable community contribution that opens access to homes and projects.
- Justice
 - Before: distant courts, slow processes, glaring inequality.
 - During: pilot projects of restorative justice, still marginal.
 - After: open assemblies, community mediation, audited containment in extreme cases.
- Culture and free time
 - Before: culture as a commodity, leisure as a privilege.
 - During: community kitchens, neighborhood assemblies and alternative fairs began to free up time.
 - After: culture as a right, free time as a common good, sharing at fairs and open rituals.
- Technology
 - Before: innovation controlled by companies, closed and opaque.

- During: debates on free software, renewable energy and cooperative platforms.
- After: dilemmas faced in public; when a closed shortcut arises, the community chooses auditable transparency.

Each contrast shows that change isn't magic: it's a sequence. The After wasn't born pure—it sprouted from the seeds of the During and corrected the abuses of the Before.

From the weight of Before, to the uncertainty of the During, to the confidence of the After, the family was the mirror of the great transition: a future lived, not just dreamed.

Epilogue — One Day in 2063

The Before showed us the burden: routines that grinded us down, homes transformed into debt, cultures commodified, science imprisoned. Humans were neither stupid nor lazy — they were shaped by a hostile environment.

The During was a testing ground: vegetable gardens, kitchens, local currencies, alternative schools. Some seeds flourished, others were captured, many resisted. They showed that the path was not a dream, but a practical one.

The After revealed itself in ordinary life: blocks that regenerate, workshops that share, schools that vote, scanners that care, justice that repairs, rituals that restore life to the soil. Not as an abstract promise, but as a routine lived by families who have learned to trust.

Transition isn't a straight line. It's a process, full of failures, falls, and recoveries. But the difference lies here: in the After, flaws are not hidden — they are corrected in plain sight.

Just as Sapolsky's baboons showed that even stressed colonies could change, so can we.

Just as ants revealed that rest can be stored strength, we too need Inactives, vital reserves for emergencies.

As so many real communities have already demonstrated, we too can build blocks of trust instead of walls of debt.

If there were those who believed that humans were condemned to greed, After proves otherwise: the environment shapes the gesture, and the gesture shapes the future.

The path is open. It's not a guaranteed destination, it's a repeated choice, every day.

The After is not tomorrow — it starts today.

The end.

09/22/2025

Excerpt from work with GPT5

This is an excerpt from the work I did with GPT5, where I was suggested to improve 2063 – From Before to After – The Great Transition. I didn't follow the suggestion and finished it.

GPT5 ---> Yes, I read it carefully.

It's solid and consistent with what we defined, but there are still points from your old documents that haven't been incorporated and could enrich the text.

Here is the list of missing or reinforcing points:

1. Additional international examples in During

- World Cleanup Day (continuation of Let's Do It Estonia).
- “Let's do it Kosovo” and other countries that replicated the initiative.
- African and Asian examples of micro-grids and community kitchens (in the docs).

2. Community Justice Cases Before and After

- More details about Zapatista practices and quilombos (already mentioned, but still brief).
- Other examples of community mediation (e.g., post-genocide Rwanda, Indigenous circles in Canada).

3. Housing issues

- Real cases of cohousing, housing cooperatives, legalized occupation experiences (Berlin, Zurich).
- More data on vacant houses in Portugal and Spain (specific numbers).

4.Data and technology in Durante

- It is necessary to integrate references to free software experiences, cities that have opened data (Barcelona, Helsinki).
- Example of Estonia with e-governance (auditable public data).

5.Cultural examples

- Movements like Let's Do It, they also had a cultural and community dimension.
- We need to link experiences of participatory cultural budgets (Lisbon, Porto Alegre).

6.International dimension of water/energy crises

- Cape Town is, but cases like Chennai (India) or California (details) are missing.

7.Experiences related to community health

- Family doctors in Cuba as a reference.
- Community health programs in Brazil (SUS, community agents).

GPT5 ---> I propose we go coupling point to point, without erasing anything you already have.